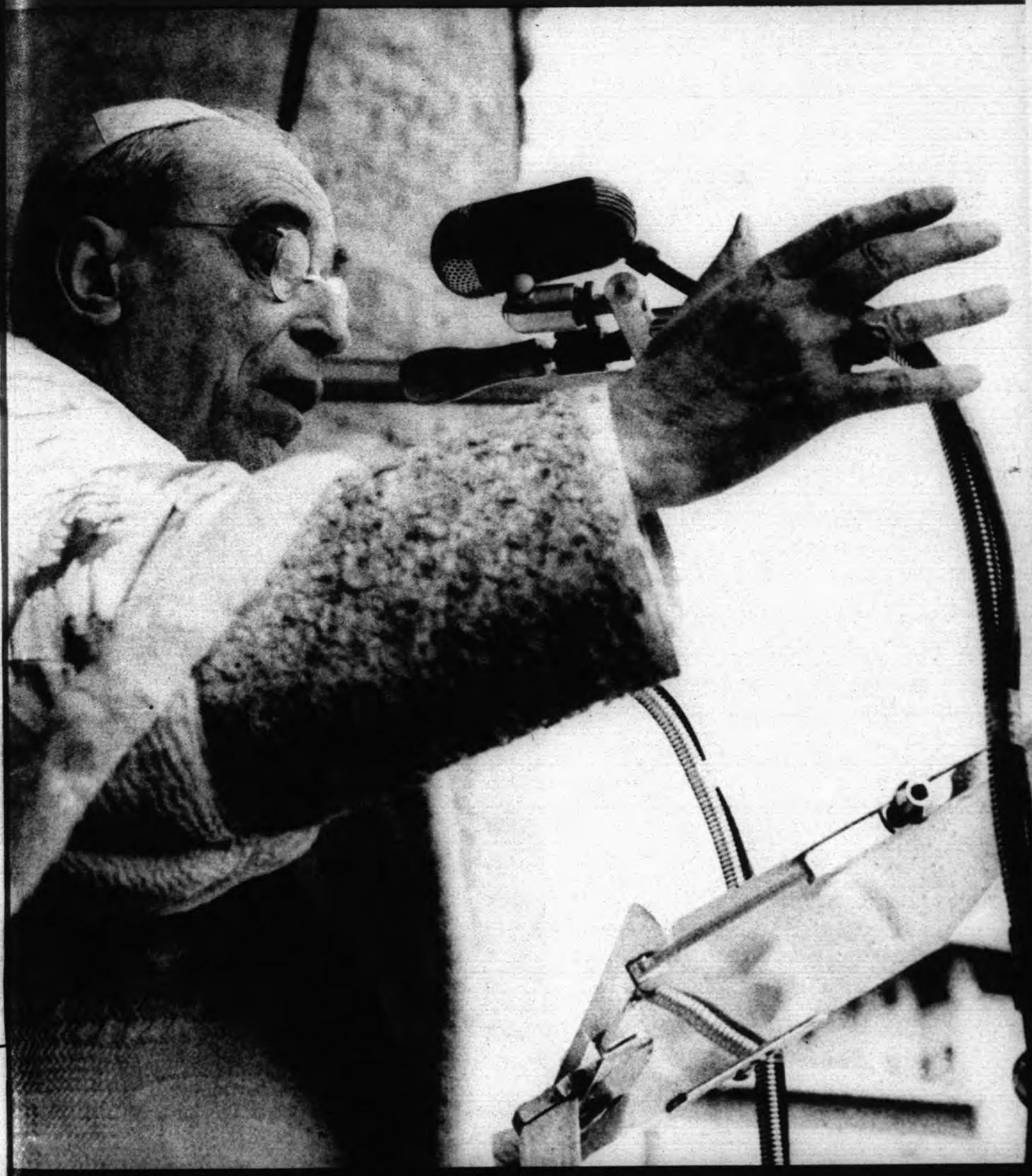
CATHOLIC

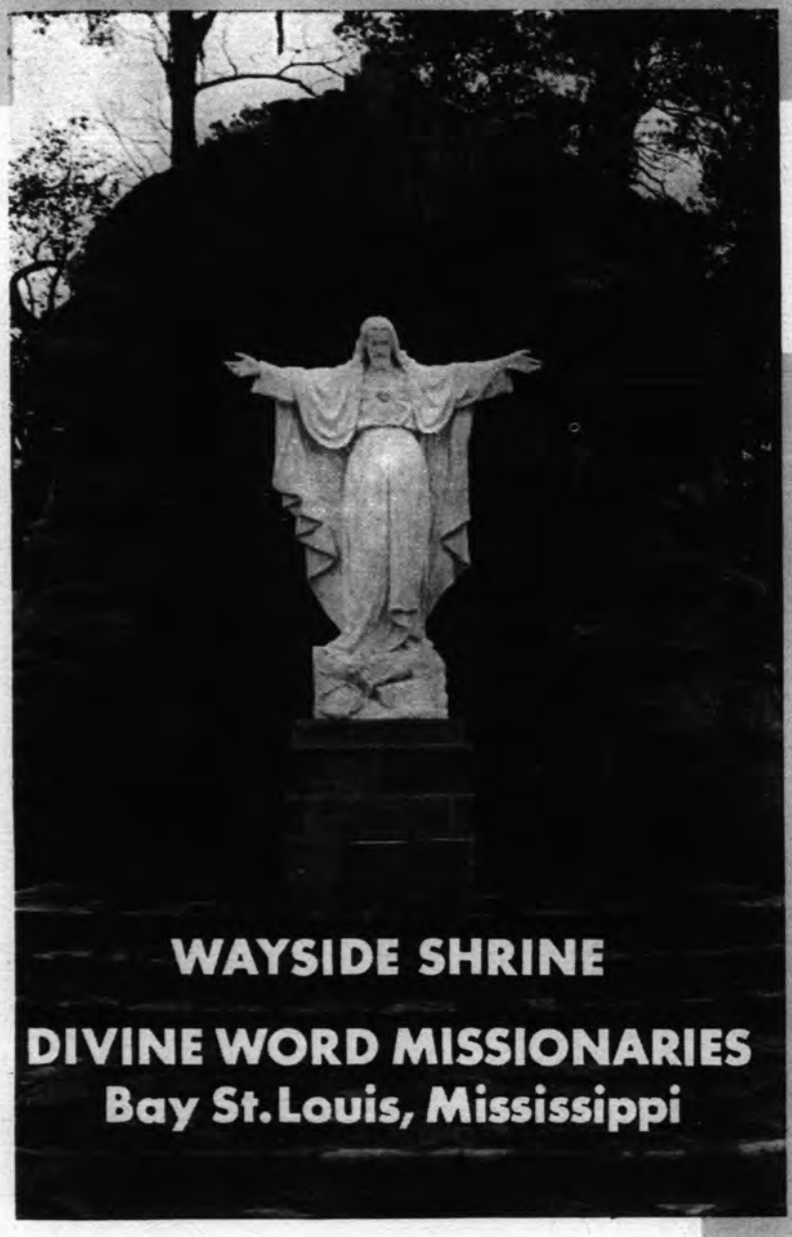
ST. AUGUSTINE'S

Messenger



JUNE 1957

MONTHLY NOVENA to the SACRED HEART



WAYSIDE SHRINE

DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi

NEXT NOVENAS

June 27 to July 5
July 25 to Aug. 2
Aug. 29 to Sept. 6

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province

★ **Novena ends on the First Friday of each month.**

★ **Daily during the Novena a Mass will be said for your petitions.**

★ **Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.**

★ **Send your petition and offering before the first day of the Novena.**

Date .....

Dear Father Pung:
Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrfices for your Missionaries.

Name ....

Address .....

City ..... **Zone** .....

MY PETITION .....

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DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

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A blessing for the Eternal City and for the World is imparted during Holy Week by the Holy Father, Pius XII from the central balcony of St. Peter's Basilica in Vatican City. An estimated 400,000 pilgrims filled the square below for the Pontiff's blessing.

(United Press Photo)

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE *with a* MESSAGE

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JUNE, 1957—VOLUME XXXIV, NUMBER 6

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Associate Editor

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Mr. Harold F. Hall—*Circulation Consultant*

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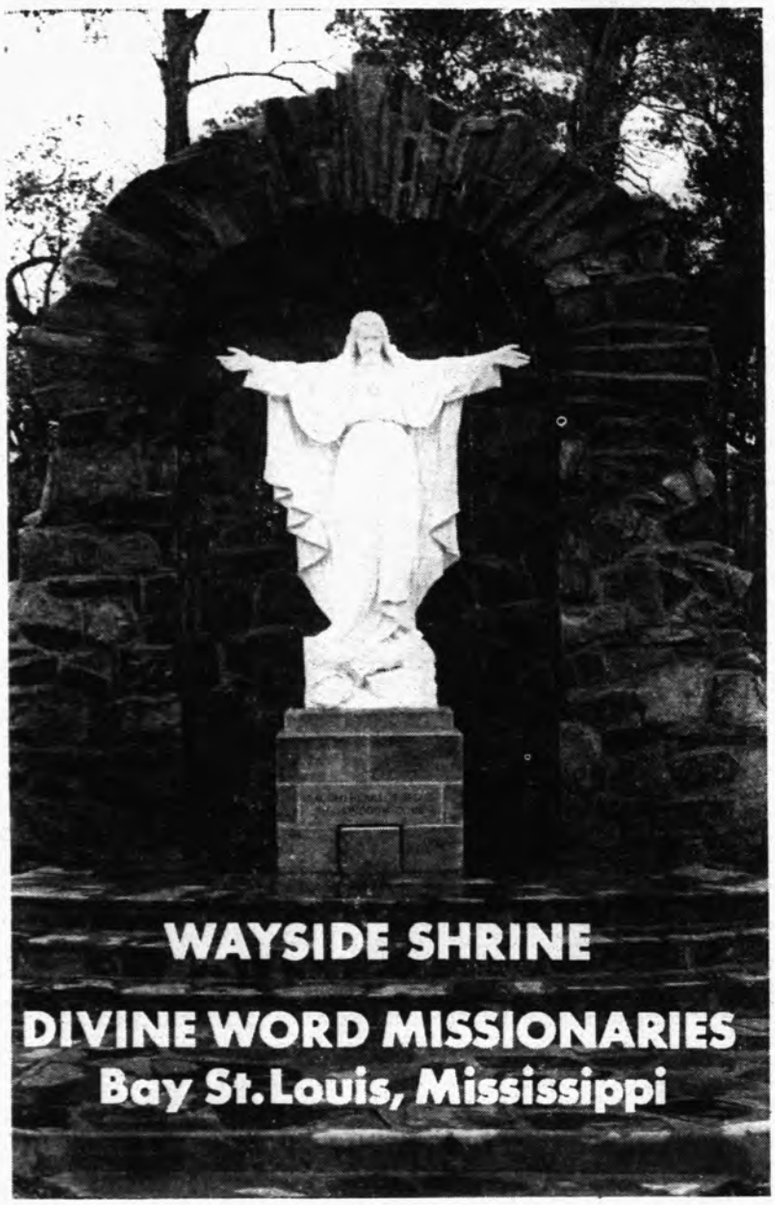

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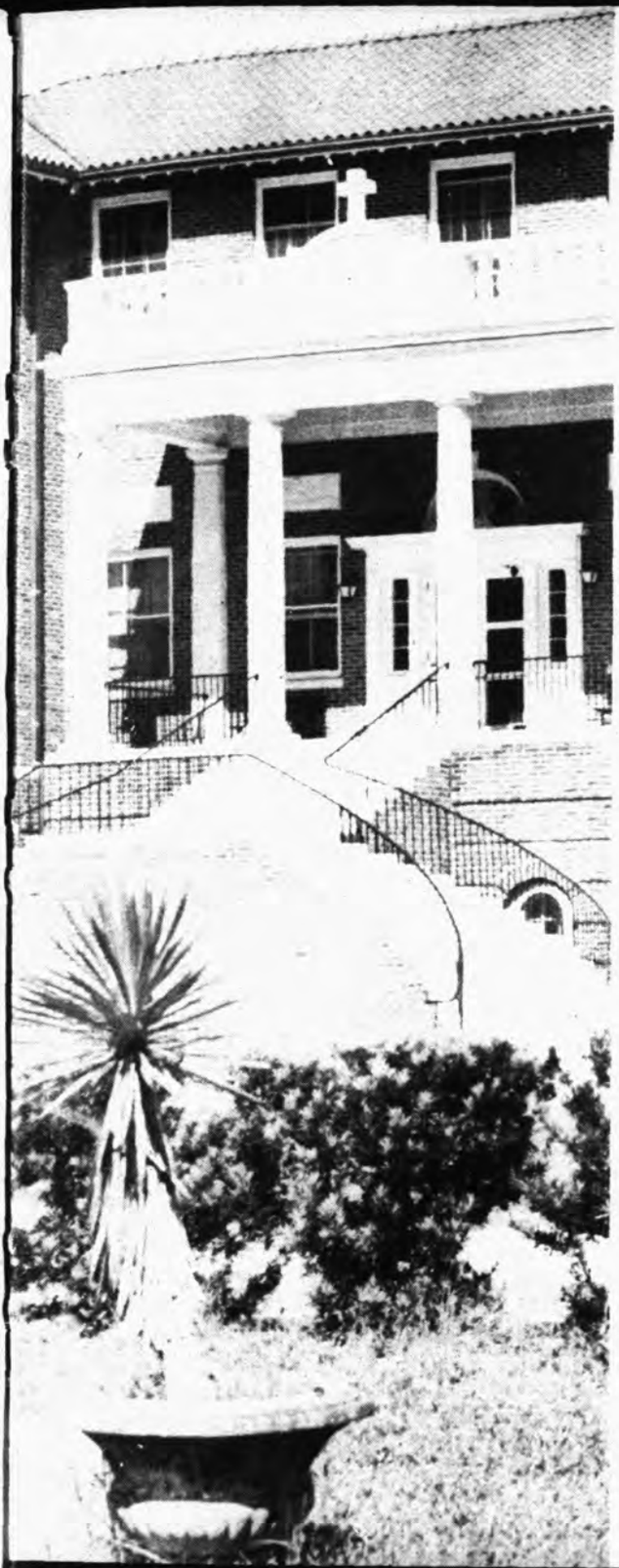

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THE HOXSEY TREATMENT FOR CANCER

. . . EDITORIAL

As a *public service,* the ST. AUGUSTINE'S CATHOLIC MESSENGER gave space in the February, 1957 issue to a letter sent out by George P. Larrick, Commissioner of Foods and Drugs. This letter was entitled: 'Warning Against the Hoxsey Treatment for Cancer'. Since the publication of this February issue, the editorial office has received many letters from subscribers and friends refuting the statements made in the letter in the February number. For these letters, we wish to thank our reading public and friends.

Now, the editorial staff hereby wishes to make it clear that the points brought forth in Mr. Larrick's letter were in no way the opinions of the MESSENGER. From time to time, the MESSENGER, as a patriotic gesture, gives space to articles of public interest and welfare. This was an instance. It goes without saying that if the Hoxsey Treatment is moral and effective against the No. 1 Killer, it is, by all means, to be commended and promoted . . . as would any other successful treatment of cancer, tuberculosis, cerebral palsy or any of the other baffling diseases of our day.

Therefore, in order to be fair, the MESSENGER prints as a part of this June editorial, one of the many letters received favoring the Hoxsey Treatment. We wish to acknowledge the kind permission of our correspondent, the Rt. Rev. William C. McGrath, S.F.M. to make public his good letter which follows:

Rt. Rev. Wm. C. McGrath, S.F.M.
2685 Kingston Road
Toronto, Canada

March 22, 1957

Rev. Robert E. Pung, S.V.D.,
Catholic Messenger,
Bay St. Louis, Miss.

Dear Father Pung:

I am sure it was in all good faith that you published the "Cancer Warning" in your February issue, You have possibly never found yourself in a position to make a thorough investigation —as I have been enabled to do—of the Hoxsey Cancer Clinic and you are probably not aware of the fact that the campaign being carried on throughout the country at the moment to discredit Hoxsey and destroy his Clinic is one of the most vicious things I know of, in an age when dishonesty in high places is no longer something unusual.

Without boring you with a long story, let me say that I have paid many visits to the Portage Clinic. I have examined records, biopsies, pathological reports from outside institutions, all attesting to the fact that the parties concerned were afflicted with cancer. I personally know seven people who have been cured and I have studied the records of many more. Just last week I took two people from New York to the Clinic. They are poor people and are being treated absolutely free of charge. You have probably seen statements to the effect that this Clinic is a money-grabbing organization but I have yet to meet a person who was

treated free of charge by the "orthodox"—and now obsolete—methods of surgery or radiation.

The enclosed literature will give you much more information. Especially do I call your attention to the report of Benedict Fitzgerald, the attorney loaned by the Dept. of Justice to the late Senator Tobey to make an investigation of the cancer situation in the U.S.A. It is a terrible indictment of those who are trying to keep information on this Clinic away from the 40,000,000 cancer sufferers in the country.

For better identification I have put my permanent address on the letterhead. I am a priest of the Scarboro Foreign Mission Society of Canada but for nine years I have been travelling with the Pilgrim Virgin Statue preaching the message of Fatima. I recall a very pleasant visit to the Seminary at Bay St. Louis some years ago, especially the marvellous singing of the boys who entertained us on that occasion.

With best wishes, I am,
Sincerely yours in Christ,
Rt. Rev. Wm. C. McGrath

The Sacred Heart is enthroned in our Major Seminary. Father Larkin was present for the occasion.

Enthronement of the Sacred Heart in the Brothers' Department. Father Larkin (left) with Father C. Lewis (right) spiritual director of the Brothers.

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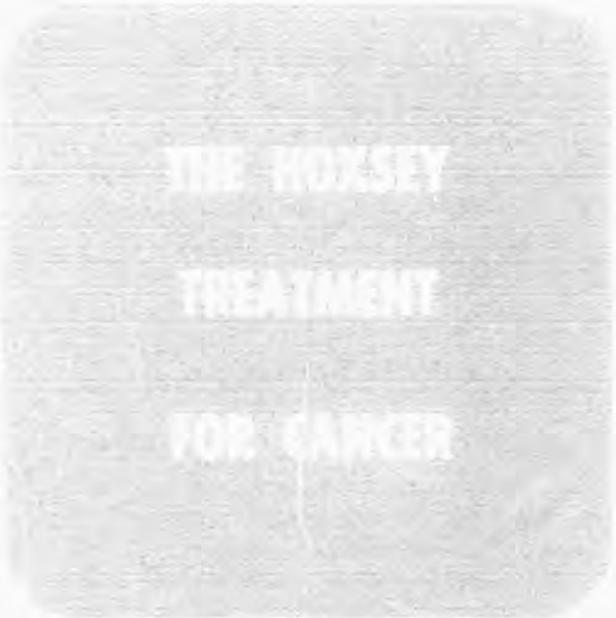

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Slugging Star of the Giants, Willie Mays (left) talks to his former manager, Leo Durocher (right) at an exhibition game against Cleveland at Los Angeles this spring. Durocher is now an NBC Radio and Television executive.

"HOLY FATHER KNOWS"

Papal Envoy Blesses Deep South Parish

CHARLOTTE, N. C.—Archbishop Amleto Giovanni Cicognani, Apostolic delegate to the United States, dedicated the first Catholic church and school in a predominately Negro area here, recently.

He also imparted a special blessing from Pope Pius XII on Our Lady of Consolation Church and its 200 parishioners.

"The Holy Father knows I am here," he told an inter-racial audience that overflowed the school auditorium. "He blesses your church. Even today he raises his hand to pray for you."

Archbishop Cicognani celebrated a Pontifical Mass in the new church of which Auxiliary Bishop James Navagh of the Raleigh diocese is pastor.

Father Clarence Howard, S.V.D., preached. The first North Carolina Negro ever ordained to the priesthood, he is stationed in Louisiana after having served as a missionary at Newark, New Guinea.

Fr. Howard noted that there are people "who look down on people of another race."

"Some will wonder why a Bishop was sent here as pastor when even a priest will be insulted for working among colored people in the South," he said.

"Bishop Navagh has come here in obedience to Jesus' command to preach the Gospel to all people and to teach the commandment, 'Love your brother as yourself'."

Our Lady of Consolation is Charlotte's fifth Catholic parish church and school.

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A Grain of MUSTARD SEED

By Rev. Francis Larkin, SS. CC.
Director of the Sacred Heart Enthronement

Late one afternoon, on August 24, 1907, a pilgrim came to the shrine of the apparitions of the Sacred Heart to St. Margaret Mary, in Paray-le-Monial, France. He was a young Peruvian priest, 32 years old, recently arrived from Chile, where he was teaching in a college of the Fathers of the Sacred Heart, the order to which he belonged.

The Sisters in charge of the shrine noticed the pale, emaciated face of the priest, "who could hardly stand on his feet," kneeling in front of the relics of St. Margaret Mary, in fervent prayer. Little did they dream of its world-wide consequences.

It was only after he left the chapel to arrange for his Mass for the next day that they learned something extraordinary had happened during that time of prayer. The priest had been completely cured!

That night, while making a Holy Hour, something else happened to him: "he received from the Sacred Heart the magnificent project of conquering the world for Him, family by family, and at the same time was made known to him the plan of the Enthronement, as it is carried out in the entire world today."

That was the mustard seed. Today, fifty years later, the tiny seed has grown into a giant tree that covers the globe. There is scarcely a country on this earth that has not benefitted from the crusade of the Enthronement of the Sacred Heart in the Home, or from Night Adoration in the Home, its companion crusade. And as Father Mateo Crawley-Boevey, SS.CC., the pilgrim of 1907, now 82, looks back over the tremendous labors and successes of the past half a century, he might truthfully say, paraphrasing Saint Paul, "By the grace of the Sacred Heart, I have done what I have done, but His grace has not been in vain in me."

For this reason there are countless families and individuals who will be forever grateful to the priest who, after God, was responsible for transforming their spiritual life from lukewarmness into generous love. Many will be the prayers offered in thanksgiving by the army of converted sinners, restored to the friendship of Jesus, through the fervent preaching of the "apostle of the merciful love of the Sacred Heart."

Who can measure the good accomplished by the thousands of retreats preached in all parts of the world to priests and sisters? How many priests have been inspired to great heights of holiness after listening to his conferences on sanctity! How many missionaries in Japan, Korea, Manchuria, China, Indo-China, India, Malaya,

the East Indies, the Phillipines, were prepared for their great sufferings during the retreats Father Mateo preached to them from 1935 to 1940!

Little wonder Pope Pius XI, who sent him on this magnificent and unusual preaching trip, said of him, more than once, "Truly, Father Mateo is a servant of God . . ."

Today Father Mateo is back in Valparaiso, which he left in 1914. And what is he doing there? Organizing the first North and South American Enthronement Congress to be held next September, and launching once more a fervent plea for generous Night Adorers!

Yet from 1946 to 1956, he had been confined to a Canadian hospital. In 1947 he was annointed and was expected to die. But the Sacred Heart had more work for him to do, and so, in February of 1946 he was able to make the long trip by plane from Montreal to Valparaiso on the West coast of South America.

Father Mateo's life story is a lesson for all of us. It began with an earthquake that destroyed the work of several years, shattered his health, but made of him the "globe-trotter of the Sacred Heart," as he loves to call himself. We see in his career how divine Providence works, using apparent defeats to bring about great victories. No wonder Father Mateo has preached "blind confidence in the infinite wisdom, justice and mercy of the King of Love."

And now, after having received the enthusiastic approval of the last four Popes for the Enthronement crusade, the veteran preacher's heart is rejoicing over the latest—and probably the greatest—mark of esteem on the part of the "Vicar of Christ's love," the Pope. Word has been received that the Holy Father has graciously granted our petition for three days and three nights of uninterrupted Masses, to be celebrated for the intentions of the Sovereign Pontiff, at Paray-le-Monial, in the apparition chapel, August 21-23, on the occasion of the 50th anniversary of the founding of the Enthronement of the Sacred Heart!

This is an extraordinary privilege, rarely granted (only five times, as far as we know), and shows the love and gratitude of Pope Pius XII for the great preacher of the Sacred Heart and the zealous apostle of the Mass. No better gift could be offered to Father Mateo than these many Masses to be celebrated for the intentions of the "Prime Minister of the King of Love," as he calls the Pope. All of us will benefit from these Masses, for the intentions of the Holy Father includes each and every one of his children, no matter where they may be.

Would you like to help thank the old priest for all he has done for families and souls for so many years, never sparing himself, no matter how tired he might be? We are preparing a special spiritual bouquet of Masses, Communions, Holy Hours, new Enthronements or renewals to be sent to him for the Congress in September. I know that Father Mateo does not want Masses and Communions for himself, but rather for the honor and glory of the Sacred Heart, for he says that "if I take care of His interests, His glory, He will take care of mine!"

Please send your spiritual offerings for this bouquet to Rev. Francis Larkin, SS.CC., 3 Adams St., Fairhaven, Mass., I shall be most grateful.

And I am most thankful to Very Reverend Father Robert Pung, S.V.D., for this opportunity to speak to you through the pages of St. Augustine's Messenger that has done so much to promote the interests of the Sacred Heart. May the great King of Love bless him, all the Fathers and seminarians at St. Augustine's, and all of you and your families and grant to all of us the grace to "love Him ever more and more!"

List of Twenty Living Negro Bishops Of the Catholic Church (May 1, 1957)

Compiled by Rev. Carlos A. Lewis, S.V.D.

Our Holy Father, Pope Pius XII, since his ascent to the Papal Throne has nominated twenty Negro Bishops. Of this number twelve are Ordinaries and eight are Auxiliary Bishops. Two of these Bishops are natives of the New World, namely, Bishop Remy Augustin, a DeMontfort Father and Auxiliary of Port-au-Prince, Haiti, W.I., and Bishop Joseph O. Bowers, a Divine Word Missionary born in Dominica, B.W.I., now Ordinary of Accra, Ghana, West Africa. Bishop Augustin, a native Haitian, is the only Negro Bishop now living in the western hemisphere.

The Bishops are listed according to the year of their consecration.

The Most Reverends:

1. Joseph Kiwanuka, W.F., J.C.D., Bishop of Masaka, Uganda, East Africa. (Ord. 1929; Cons. 1939.)
2. Ignace Ramarosandrantana, D.D., Bishop of Miarinarivo, Madagascar, E. Africa. (Ord. 1925; Cons. 1939.)
3. Haile Mariam Cahsai, D.D., Exarch Apostolic of Ethiopian-rite Catholics in Ethiopia (except Eritrea (Ord. 1925; Cons. 1951.)
4. Jacob Ghebre-Jesus, D.D., Ordinary of Ethiopian-rite Catholics in Eritrea, Ethiopia. (Ord. 1913; Cons. 1951.)
5. Laurean Rugambwa, J. C. D., Bishop of Rutabo, Tanganyika, E. Africa. (Ord. 1943; Cons. 1952.)
6. Aloysius Bigirumwami, D.D., Vic. Apostolic of Nyundo, Ruandi-Urundi, Cent. Africa. (Ord. 1929; Cons. 1952.)
7. Prosper Dodds, C.S.Sp. D.D., Bishop of Ziguinchor, Senegal, W. Africa. (Ord. 1939; Cons. 1952.)
8. Emmanuel Mabathona, O.M.I., D.D., Bishop of Leribe, Basutoland, S. Africa. (Ord. 1934; Cons. 1953.)
9. Joseph Bowers, S.V.D., D.D., Bishop of Accra, Ghana, W. Affrica. (Ord. 1939; Cons. 1953.)
10. Remy Augustin, S.M.M., D.D., Aux. Bishop of Port-au-Prince, Haiti. (Ord. 1933; Cons. 1953.)
11. Dominic Ekandem, D.D., Aux. Bishop of Calabar, Nigeria, W. Africa. (Ord. 1947; Cons. 1954.)
12. Bonaventure Dlamini, D. D., F.F.J., Bishop of Umzimkulu, Natal, S. Africa. (Ord. 1937; Cons. 1954.)
13. Ireneo Dud, D.D., Vicar Apostolic of Rumbek, Sudan. (Ord. 1944; Cons. 1955.)
14. Paul Etoga, D.D., Aux. Bishop of Yaoundé, French Cameroons, W. Africa. (Ord. 1939; Cons. 1955.)
15. Thomas Mongo, D.D., Aux. Bishop of Douala, French Cameroons, W. Africa. (Ord. 1943; Cons. 1956.)
16. Dieudonné Yougbaré, D. D., Bishop of Koupela, Haute-Volta, Fr. W. Africa. (Ord. 1945; Cons. 1956.)
17. Pierre Kimbondo, D.D., Aux. Bishop of Kisantu, Belgian Congo. (Ord. 1943; Cons. 1956.)
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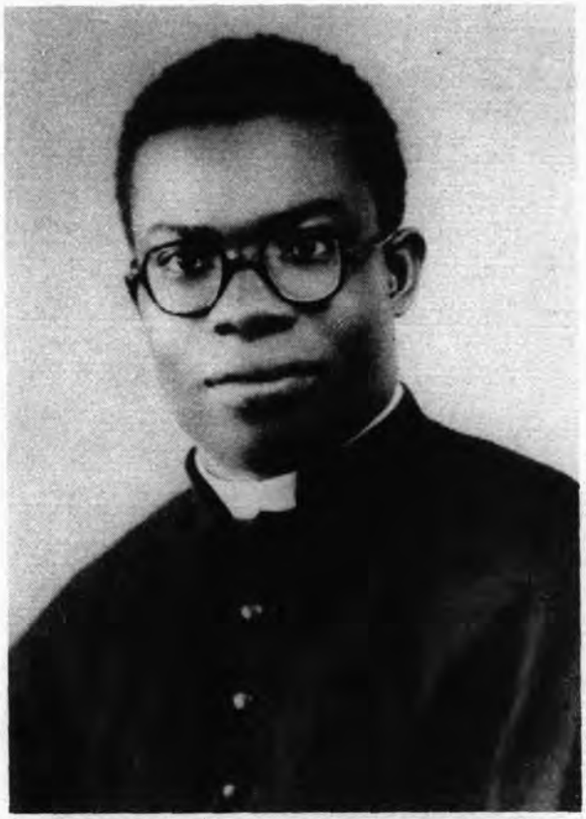
GHANA'S FIRST NATIVE BISHOP



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Father John Kodwo Amissah was recently named Auxiliary Bishop of the Archdiocese of Cape Coast, Ghana, West Africa, by His Holiness, Pope Pius XII. He is the first native Ghanaian to be appointed a Bishop. (Ghana became independent on March 6, 1957.)

Only 35 years old, the Bishop-elect was born on November 27, 1922, in the town of Elmina, eight miles from Cape Coast. His parents, both Catholics, are still living. He has a sister who is a nun in an African religious order.

In 1936, at the age of 14, John Kodwo entered St. Theresa's Seminary at Amisano (four miles from his birthplace). There the young seminarian pursued his high school, college and theological courses for thirteen years. He was ordained to the Holy Priesthood on December 11, 1949 at St. Joseph's Elmina, by the Vicar Apostolic of Cape Coast, His Excellency, Bishop William Porter, S.M.A., D.D., who has since been elevated to the rank of Archbishop.

For the first eight months after his ordination the young priest served as an assistant pastor at Sekondi, 48 miles distant from Cape Coast. Then he was assigned to the faculty of the high school department of St. Theresa's Seminary where he taught for one year. Then in 1951 Archbishop Porter sent Father Amissah to Rome for higher studies in Canon Law. After three years of studies Father Amissah acquired the doctorate in that branch, returned to Ghana in September, 1954, and was appointed professor of Canon Law in the major seminary which was transferred from Amisano to Cape Coast.

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Principal statistics of the Archdiocese of Cape Coast:

Catholics, 175,293.
Catechumens, 27,158.
European Priest (of the Society of the African Missions), 63.
African Priests, 14.
English Diocesan Priest, 1.
African Brothers, 3.
African Sisters, 4.
European Sisters, 34.
High Schools, 6; Elementary Schools, 329.
Major seminarians, 16; minor seminarians, 32.

INTENTIONAL SECOND EXPOSURE

List of Twenty Living Negro Bishops Of the Catholic Church (May 1, 1957)

Compiled by Rev. Carlos A. Lewis, S.V.D.

Our Holy Father, Pope Pius XII, since his ascent to the Papal Throne has nominated twenty Negro Bishops. Of this number twelve are Ordinaries and eight are Auxiliary Bishops. Two of these Bishops are natives of the New World, namely, Bishop Remy Augustin, a DeMontfort Father and Auxiliary of Port-au-Prince, Haiti, W.I., and Bishop Joseph O. Bowers, a Divine Word Missionary born in Dominica, B.W.I., now Ordinary of Accra, Ghana, West Africa. Bishop Augustin, a native Haitian, is the only Negro Bishop now living in the western hemisphere.

The Bishops are listed according to the year of their consecration.

The Most Reverends:

1. Joseph Kiwanuka, W.F., J.C.D., Bishop of Masaka, Uganda, East Africa. (Ord. 1929; Cons. 1939.)
2. Ignace Ramarosandrantana, D.D., Bishop of Miarinarivo, Madagascar, E. Africa. (Ord. 1925; Cons. 1939.)
3. Haile Mariam Cahsai, D.D., Exarch Apostolic of Ethiopian-rite Catholics in Ethiopia (except Eritrea (Ord. 1925; Cons. 1951.)
4. Jacob Ghebre-Jesus, D.D., Ordinary of Ethiopian-rite Catholics in Eritrea, Ethiopia. (Ord. 1913; Cons. 1951.)
5. Laurean Rugambwa, J. C. D., Bishop of Rutabo, Tanganyika, E. Africa. (Ord. 1943; Cons. 1952.)
6. Aloysius Bigirumwami, D.D., Vic. Apostolic of Nyundo, Ruandi-Urundi, Cent. Africa. (Ord. 1929; Cons. 1952.)
7. Prosper Dodds, C.S.Sp. D.D., Bishop of Ziguinchor, Senegal, W. Africa. (Ord. 1939; Cons. 1952.)
8. Emmanuel Mabathona, O.M.I., D.D., Bishop of Leribe, Basutoland, S. Africa. (Ord. 1934; Cons. 1953.)
9. Joseph Bowers, S.V.D., D.D., Bishop of Accra, Ghana, W. Affrica. (Ord. 1939; Cons. 1953.)
10. Remy Augustin, S.M.M., D.D., Aux. Bishop of Port-au-Prince, Haiti. (Ord. 1933; Cons. 1953.)
11. Dominic Ekandem, D.D., Aux. Bishop of Calabar, Nigeria, W. Africa. (Ord. 1947; Cons. 1954.)
12. Bonaventure Dlamini, D. D., F.F.J., Bishop of Umzimkulu, Natal, S. Africa. (Ord. 1937; Cons. 1954.)
13. Ireneo Dud, D.D., Vicar Apostolic of Rumbek, Sudan. (Ord. 1944; Cons. 1955.)
14. Paul Etoga, D.D., Aux. Bishop of Yaoundé, French Cameroons, W. Africa. (Ord. 1939; Cons. 1955.)
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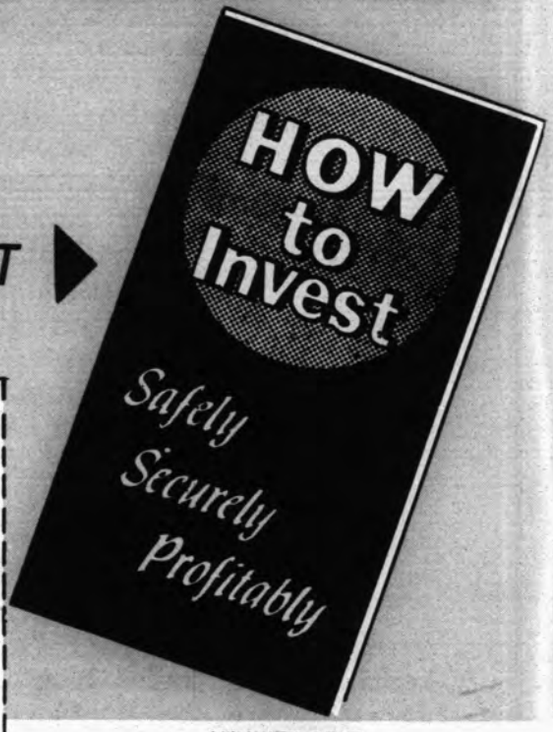

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NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

CHAPTER 13 — STOPPED IN THE FURROW

(Final Chapter)

SYNOPSIS: Each day, after rising with the chickens, Father Tom took care of meditation, breviary, and Mass, then sailed into a schedule which kept him on the go all day. Toward afternoon, he doffed his workman's clothes, spruced up, and visited his parishioners. He was back in his rectory at 6 o'clock to prepare supper. From 9 to 11 P.M., things like administration details, sermons, and correspondence were taken care of. Unexpectedly, another stroke wore him down so much that he decided to go to Guadalupe and ask Mary's help.

"Got back from the land of sombreros, mustachios, cactus, and manana . . . My health is okay again, and I feel very good. No aches or pains, and am myself again. Will go back to work. Maybe I will even hop over to Iowa to see Mom for a few days. My trip to Mexico did me a world of good and inspired me to go about my work in a better and more courageous way —and this inspiration comes from Our Lady of Guadalupe!" So wrote Father Megan on July 3, 1951.

And August 10, 1951: "Arrived in Hatbrg last night. Hope this endless loafing had not ruined me. My philosophy is: Live fast — die early — be a beautiful corpse."

Megan's fluctuating health caused much concern and anxiety among his friends. He endeavored to hide the gravity of his illness with joking remarks, but the joshing was on his lips and not in his heart, and he fooled no one. Moreover, during most of his life, Father Tom had always enjoyed perfect health. Strong and robust for those many years, he now found it extremely difficult to reconcile himself to sickness.

Ever a man of action, Megan nevertheless realized there would come a time when action must cede to quiescence. But he hoped and prayed that he might remain active to the very end. He wanted to die as he had lived; with his boots on. Somehow, he had a presentiment that he would not live to a very ripe old age, even though his mother was hale and hearty at 75.

Though extremely solicitous for the sick, he had little patience with himself when stricken ill. But far from seeking sympathy, he endeavored in every way possible to hide his sickness. On one occasion he felt an attack coming on. Pulling to the side of the road, he was scarcely out of his car when he fell to the ground. Two young men, passing by, drove Megan to the nearest doctor. He was hospitalized for several days, but insisted on continuing his trip to Detroit. His sister Mary, a nurse at the V. A. Hospital in Dearborn, Michigan, tried to per-

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suade "Tim" to enter a hospital. But he would not hear of it. Instead, he took a hotel room. Thanks to kind doctors who were willing to come to the hotel and treat him, Father Tom was back on his feet in three week's time.

During those three weeks after his stroke, Megan was able to get around only with the greatest of difficulty, often using two canes for walking. With each attack, his paralysis became more serious. In this period of recuperation, he read General Joe Stillwell's letters or had his sister read them to him while he gave his comments on "Vinegar Joe" whom he knew personally.

Father Tom never once disclosed his hide-away in the hotel to anyone. To use his own words, "he felt like a wounded dog going off somewhere to lick his wounds". Later, when asked by friends how he felt, his invariable reply was, "Just in the pink of health" or "Sell that coffin. I'm good for another 10 years!"

But slow down Megan would not, could not, and did not. One afternoon, Father Weng, his assistant, returned from school. He found Megan unconscious on the bedroom floor. He was clad only in his shorts. Evidently, following his day's work on the building construction, he had taken his usual shower, and then felt an attack coming on. Father Weng could see how Megan had tried to reach the bed but never made it.

Rushing to the phone, Father Weng called a doctor, then hurried to the church for holy oils. He anointed Father Tom and pronounced over him the words of absolution. As he prayed and waited for the ambulance from Southern Mississippi Infirmary, he noticed on Megan's desk a much-thumbed copy of Bishop Sheen's "Peace of Soul".

The Megans in Eldora were notified immediately. Bill and Harry rushed to the side of their dying brother. Father Eddie Wojniak took a plane to New Orleans. Scores of people, White and Colored, knelt at Father Megan's bedside, tearfully praying for his recovery. As Megan went into violent convulsions, good old "Pop" Stokes, whom Father Tom had visited so often in this very same hospital, now wept, "What Father did for me, he can't do for himself!"

Father Tom never regained consciousness. On the feast of St. Francis of Assisi, October 4, 1951, he passed away at 5:18 A.M., beginning his eternity at the hour when he normally commenced his day's work. To use his own expression, he had been "stopped in the furrow". He died as he had wanted to; active to the last, and never a burden to his associates.

News of Megan's death stunned all who knew him. It was particularly difficult for his China missionaries to imagine the "Megan dynamo" quiet and still—dead. Major General G. P. Disosway of the USAF, who had known Megan intimately in the China theater, said: "I suppose the bishop died so young because he was wide open all the time, and probably lived more in his years than most people do."

Too sick and weak to travel to Hattiesburg, Father Tom's beloved "Little old Lady in Iowa" sat in a rocking chair, the tears stealing down her cheeks as she slowly and sorrowfully fingered the beads of her rosary one by one for her "Tim".

Father Tom was buried from St. Augustine's Seminary in Bay St. Louis, Mississippi. A great number of people drove the 90 miles from Hattiesburg to bid a last farewell to their dearly loved pastor and faithful friend.

Father Holken, Dean of Jackson, Mississippi, preached the eulogy and concluded by addressing Father Tom's parishioners: "You people of Hattiesburg, we give you our sympathy; for you have lost a great pastor and missionary. We will send you another pastor who will be a missionary among you. But one thing we cannot do. We

will never be able to send you another Father Megan!"

* * *

It is extremely difficult to summarize the character of a great man. However, a motto which Megan always preached and practiced, seems to furnish us with the key to his personality, successes and failures. The maxim adopted by him as a guiding principle was: "Be yourself!"

Tom Megan was always Tom Megan, never putting on airs, never hiding his true personality, never "playing a role". He recognized the qualities which God had bestowed on him, and always endeavored to develop them. He had faith in God and in himself.

With this ideal, "Be Yourself", Megan was a success as a priest and as a missionary, but could have been a success in any walk of life. Top military officers often declared, "Megan should have made the army his career. He's a born general!" Many a wealthy businessman unhesitatingly stated, "Megan could be successful and wealthy in any line of business he'd care to choose!"

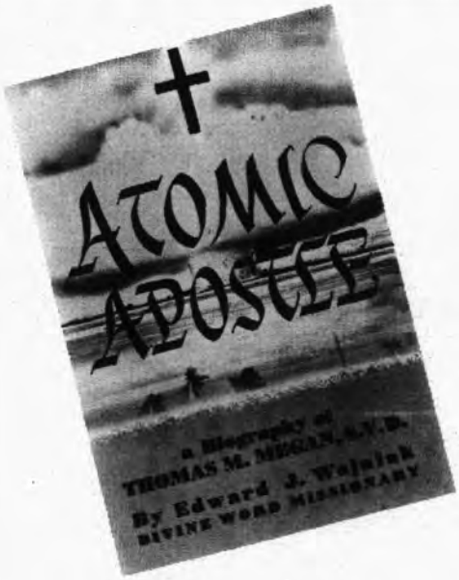
Father Tom's faith in God was that of an exceedingly active man who saw Divine Providence in all events and happenings. In the darkest moments of life, even when his faith in himself wavered, he clung to his faith in God.

Father Tom went about his tasks with determination to fulfill his vocation in life: extension of the Kingdom of God on earth. He had little patience with "spiritual" and ascetic" men who were forever bemoaning the hardships of missionary life in China.

A happy-go-lucky Irishman proud of his Celtic ancestry, Father Tom never assumed the haughty airs of race superiority. He recognized the culture, capabilities, and characteristics of other nationalities.

To "be yourself", Megan felt that one had to be perfectly honest with himself. Though conscious of his talents and capabilities, he considered it "being yourself" to admit failings and shortcomings. This was as distasteful to him as to anyone else, but it made him well liked and approachable. The most inexperienced priest or brother

(*Continued on Page* 183)



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The Reverend John A. McShane, S.S.J., pastor of St. Raymond's Church in New Orleans, sends out an urgent 'S. O. S.' to friends for help to build a new parish school.

The present St. Raymond's School is a dilapidated wooden structure, two stories high which currently houses 600 students ranging roughly from 5 to 15 years of age. The tragic note regarding St. Raymond's is the fact that public officials of the health and fire department have condemned St. Raymond's school as being unsafe.

During the 1955-56 session, the enrollment of St. Raymond's was 900. At an ultimatum from the hands of public fire marshals, the enrollment for the current session just ended was reduced by ⅓ which means that 300 odd pupils were turned away.

Father McShane is a pioneer missioner among the Negroes in Louisiana. His name is a legend! He is out to provide the children of St. Raymond's parish in New Orleans with a decent and modern school. Won't you help this most worthy cause? Send your contribution to:

Reverend John A. McShane, S.S.J.
St. Raymond School Building Fund
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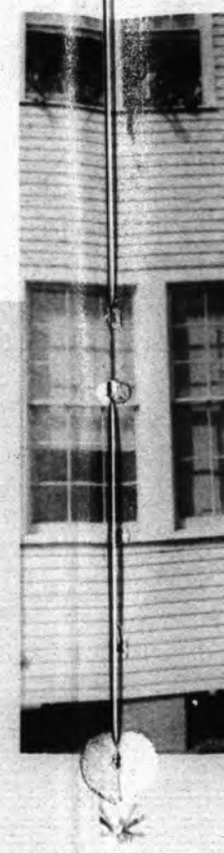
New Orleans, Louisiana



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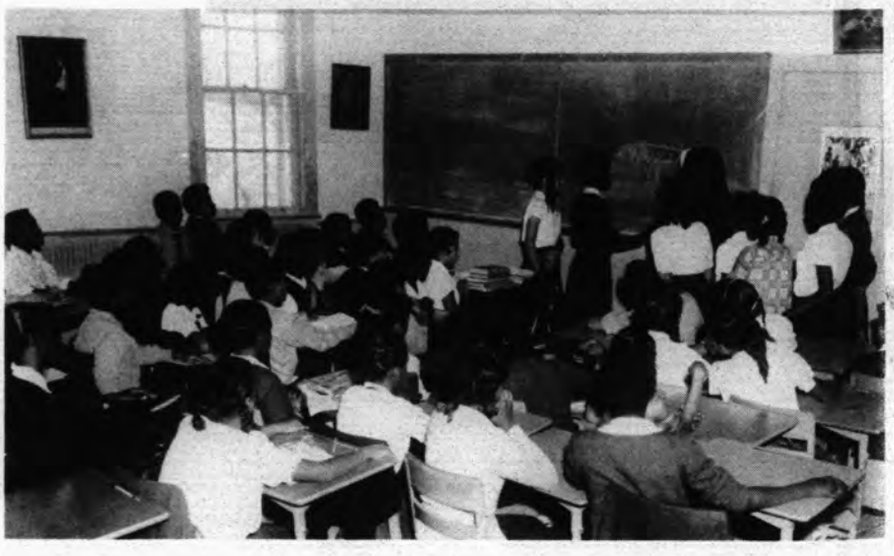

St. Raymond's classrooms are crowded and the lighting, ventilation and heating is below acceptable standards. A new school will go a long way toward elevating the standards of the community in which St. Raymond School is located.

ST. RAYMOND'S IN NEW ORLEANS

Reverend James Walsh, SSJ. supervises evacuation of 600 odd students from St. Raymond School. The present antiquated structure has been condemned as unsafe by public fire marshals.

Father McShane earnestly urges all of his parishioners to pray for a new school. Father McShane's program is one of "prayer, penance, sacrifice and progressive planning". St. Raymond Parish needs approximately $350,000 in order to construct a new school. In this photo, an aged parishioner of St. Raymond Parish devoutly prays for the fruition of St. Raymond's dream of a new school.

VATIVE

50,000

Reverend John McShane, SSJ, hopes that St. Raymond will be able to build a new school to replace the present hazardous structure. Meanwhile, even with sub-standard facilities, St. Raymond is a haven for clean, wholesome recreation for the Colored Youth of the St. Bernard Project area of New Orleans.

ANS NEEDS A SCHOOL

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ANS NEEDS A SCHOOL

Directory of United States Negro Priests

(As of June 15, 1957)

(Sixty-two Negro Priests in the U. S. — Eleven in Foreign Mission Fields)

Compiled by REV. CARLOS A. LEWIS, S.V.D.

The accompanying list is a periodical feature of St. **Augustine's Catholic Messenger.** It was originated by Father Clarence J. Howard, S.V.D., former editor, in May, 1950. At that time there were 30 Negro priests laboring in the U.S., six in foreign fields and one was studying abroad. The second list, arranged by Father Robert E. Pung, S.V.D., editor of **The Messenger,** appeared in January, 1953. It showed 53 Negro priests working in the U.S. and nine in the foreign missions.

Since 1950 the number of U.S. colored priests (laboring at home and abroad) has jumped from 37 to 73, an increase of nearly 100% in seven years. One of these priests is a Bishop, the Most Rev. Joseph O. Bowers, S.V.D., D.D., J.C.L., Bishop of Accra, Ghana, West Africa.

Of these 73 priest, 29 are members of the Society of the Divine Word (S.V.D.) who made nearly all their studies at St. Augustine's Seminary, Bay Saint Louis, Miss. Of the remaining 54, 17 (the names preceded by an asterisk) received part of their training at Bay Saint Louis. Thus 46, or more than half of these U.S. priests, are former students of our Divine Word Seminary in Mississippi.

Besides the 29 Divine Word Missionary priests, 20 other colored priests belong to religious orders and congregations: Order of St. Benedict (O.S.B.), 8; Congregation of the Holy Ghost (C.S. Sp.), 4; Society of St. Joseph (S.S.J.), 2; Society of St. Edmund (S.S.E.), 1; Claretians or Missionary Sons of the Immaculate Heart of Mary, 1; Priests of the Sacred Heart of Jesus (S.C.J.), 1; Order of Friars Minor Conventual (Franciscans —O.F.M. Conv.), 1; Congregation of the Most Holy Redeemer (C.Ss.R.), 1; White Fathers (W.F.), 1. Thus two-thirds of the 73 U.S. Negro priests are members of religious orders or congregations.

Diocesan priests number 24. In our list the diocesan priests are those who do not have the initials of an order after their name.

A few of these 73 priests are not American citizens, but they are included in our directory either because they are actually working in the U.S., or (in the case of those working in the foreign missions) because they were trained in the U.S. and are affiliated with the American branch of a religious order. Not included in this list, but worthy of mention here, are a few native Negro priests of Jamaica, West Indies, members of the Jesuit order, who were trained at Weston, Mass.

The year of ordination of each priest is given.

Readers who wish more detailed information about many of the U.S. Negro priests ordained before 1954 may consult **God's men of Color,** an interesting book written by Father Albert S. Foley, S.J., Ph.D., and published by Farrar, Straus & Co., N. Y.

I. NEGRO PRIESTS NOW WORKING IN THE UNITED STATES

The Reverends:

1. William Adams, S.V.D., Rector, St. Augustine's Seminary, Bay Saint Louis, Miss. (1946)
2. *Warren Anderson, Archdiocese of Omaha, Nebr. (Chaplain, USAF) (1952)
3. Chester Ball, S.S.J., Epiphany Church, Washington, D.D.
4. Joseph Bertrand, C.Ss.R., Mt. St. Alphonsus Seminary, Esopus, N. Y. (1955)
5. Thaddeus Boucree, S.V.D., Rosary Mission, Hattiesburg, Miss. (1952)
6. Anthony Bourges, S.V.D., Notre Dame Church, St. Martinville, La. (1934)
7. John Bowman, S.V.D., St. Rose Church, Bay Saint Louis, Miss. (1939)
8. Theophil Brown, O.S.B., St. John's Abbey, Collegeville, Minn. (1956)
9. *Paul Butler, Diocese of Trenton, N. J. (1945)
10. Peter Carter, Diocese of Buffalo, N. Y. (1951)
11. Columban Clinch, O.S.B., St. Benedict's Abbey, Atchison, Ka. (1955)
12. Leonard Cunningham, C.S.Sp., Holy Ghost Church, Detroit Mich. (1950)
13. John Dauphine, S.V.D., Immaculate Heart of Mary Church, Lafayette, La. (1939)
14. Norman DuKette, Diocese of Lansing, Mich. (1926)
15. *John Faustina, Diocese of Gallup, New Mexico (1947)
16. Egbert Figaro, C.S.Sp., Holy Ghost Fathers' Seminary, Ann Arbor, Mich., (1951)

17. Mark Figaro, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1949)
18. Joseph Francis, S.V.D., Holy Rosary Institute, Lafayette, La. (1950)
19. Paul Francis (Diocese of Belize, Br. Honduras), St. Charles Borrom. Church, N. Y. City (1941)
20. Francis Glover, W.F., White Fathers' House of Study, Washington, D.C. (1937)
21. Paul Gopaul, S.S.E., St. Michael's College, Winosski Park, Vt. (1952)
22. Joseph Guidry, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1957)
23. Raymond Guidry, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1957)
24. William Grau, Diocese of Buffalo, N. Y. (1934)
25. Eugene Hicks, Archdiocese of New York, N. Y. (1952)
26. Clarence Howard, S.V.D., Immaculate Heart of Mary Church, Lafayette, La. (1937)
27. *Thomas Jones (Dioc. of Trenton, N. J.)
28. John Joyner, C.S.Sp., St. Mary's Seminary, Ferndale, Norwalk, Conn. (1957)
29. William King, C.M.F., Domiguez Seminary, Compton, Calif. (1955)
30. John LaBauve, S.V.D., St. Gabriel's Mission, Mound Bayou, Miss. (1951)
31. Rollins Lambert, Archdiocese of Chicago, Ill. (1949)
32. *William Lane, Diocese of Dallas, Tex. (1933)
33. *Louis LeDoux, Diocese of Lafayette, La. (Chaplain, USAF) (1952)
34. Jerome LeDoux, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1957)
35. Carlos Lewis, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1949)
36. Gerald Lewis, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1952)
37. Charles Logan, Archdiocese of Los Angeles, Calif. (1933)
38. *Philip Marin, (Diocese of Belize, Br. Honduras), Assumption Church, Pueblo, Colo. (1934)
39. Leander Martin, S.V.D., St. Joseph's Church, Broussard, La. (1941)
40. Albert McKnight, C.S.Sp., St. Paul's Church, Lafayette, La. (1952)
41. James Mosley, Archdiocese of Portland, Maine (1950)
42. Leonard Olivier, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1951)
43. *Aubry Osborn, Archdiocese of New Orleans, La. (1953)
44. *Bernardin Patterson, O.S.B., St. Maur's Priory, South Union, Ky. (1953)
45. Harold Perry, S.V.D., St. Joseph's Church, Broussard, La. (1944)
46. *Herman Porter, S.C.J., c/o Sacred Heart Monastery, Hales Corners, Wis. (1947)
47. Elmer Powell, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1955)
48. William Rodgers, Diocese of Brooklyn, N.Y. (1949)
49. Maurice Rousseve, S.V.D., St. Benedict's Church, Duson, La. (1934)
50. Harold Salmon, Archdiocese of New York, N.Y. (1956)
51. *Bartholomew Sayles, O.S.B., St. John's Abbey, Collegeville, Minn. (1948)
52. Marion Shaw, O.S.B., St. Maur's Priory, South Union, Ky. (1948)
53. *Harvey Shepherd, O.S.B., St. Maur's Priory, South Union, Ky. (1948)
54. Hubert Singleton, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1953)
55. *Allen Simpson, Diocese of Youngstown, Ohio. (1948)
56. *August Thompson, Diocese of Alexandria, La. (1957)
57. Vance Thorne, S.V.D., Holy Ghost Church, Jackson, Miss. (1953)
58. Jean Toussaint, Diocese of Lafayette, La.
59. Joseph Verrett, S.S.J., St. Augustine's High School, New Orleans, La. (1955)
60. Francis Wade, S.V.D., Immaculate Heart of Mary Church, Lafayette, La. (1934)
61. Maxim Williams, S.V.D., St. Joseph's Church, Elton, La. (1941)
62. Arthur Winters, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1945)

II. NEGRO PRIESTS FROM THE UNITED STATES NOW WORKING IN FOREIGN COUNTRIES

1. The Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, Ghana, West Africa. (Ord. 1939; Cons. 1953)

The Reverends:

2. Charles Jackson, Diocese of Fort-de-France, Martinique, French West Indies. (1955)
3. *Theldon Jones, Archdiocese of Port-of-Spain, Trinidad. (1935)
4. Aidan McCall, O.S.B., Vicariate of the Bahama Islands. (1954)
5. *Prosper Meyer, O.S.B., Vicariate of the Bahama Islands. (1947)
6. *Max Murphy, Archdiocese of Port-of-Spain, Trinidad. (1934)
7. Lawrence Thornton, S.V.D., Diocese

Join the

DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY

"St. Augustine's" Bay St. Louis, Miss.
"Marygrove" Arlington, California
"St. Mary's" Techny, Illinois
"Sacred Heart" Girard, Penn.

Name_____ Age____

Address_____ Grade____

City_____ Zone__ State____ Phone____

of Accra, Ghana, West Africa. (1954)
8. Curtis Washington, S.V.D., Diocese of Accra, Ghana, West Africa. (1949)
9. Martin de Porres Ward, O.F.M., Conv., Archdiocese of Rio de Janeiro, Brazil. (1955)
10. George Wilson, S.V.D., Diocese of Accra, Ghana, West Africa. (1941)
11. Richard Winters, S.V.D., Catholic Mission, Beno, Belgian Congo. (1941)

N. B.—Corrections and additions will be gratefully acknowledged.

NEGRO PRIEST-BROTHERS ORDAINED IN U. S.

With the ordination of Father Jerome LeDouz, S.V.D., on May 11, 1957, at St. Augustine's Seminary, Bay Saint Louis, Miss., there are now three sets of Negro priests, blood brothers, who have been ordained in the U.S. They are: Rev. Richard Winters, S.V.D., (1941), Catholic Mission, Beno, Belgian Congo, and Rev. Arthur Winters, S.V.D., (1945), St. Augustine's Seminary, Bay Saint Louis, Miss., both originally from Pleasantville, N.J.; Reverend Carlos Lewis, S.V.D., (1949), and Rev. Gerald Lewis, S.V.D., (1952), both now of St. Augustine's Seminary, Bay Saint Louis, Miss., and originally from the Panama Canal Zone; Rev. Louis LeDoux, (1952), of the diocese of Lafayette, La., USAF chaplain, and Rev. Jerome LeDoux, S.V.D., (1957), St. Augustine's Seminary, Bay Saint Louis, Miss., both originally from Lake Charles, La.

ACORNS by A. Corne

LIFE
Life thrives on Pain
And strengthens on Trouble;
But Ease and Inertia
Torture it double!

REVERSION
I have a television set
That's on so much it gives me fits.
I often wonder who is what —
Is this thing mine or am I its?

along The Divine Word Mission Trail!!

Negro Catholics Up 90 Per Cent in 25 Years

WASHINGTON, D.C. — A record 530,702 American Negroes are now members of the Catholic Church, the Commission for Catholic Missions Among Colored People and Indians reported.

The report also said that 117,281 of the 400,000 American Indians are Catholics.

Current Negro membership in the Church, the commission said, is 90 per cent higher than 25 years ago. About 1000 Negroes are embracing Catholicism each month as adult converts, it said. The number of Negro converts last year was given as 10,969.

There were 863 Indian converts last year, the report said. Catholic Indians are served by 230 priests and 726 nuns in 415 churches and chapels and 57 day and boarding schools.

Other highlights of the report were:

Negro converts to Catholicism last year were particularly numerous in New York, Philadelphia, Washington, D.C., St. Louis, Detroit and Los Angeles. Only 2098 converts were won, in the South.

In 65 dioceses with a concentrated Negro population, 85,000 Negro children are enrolled in 345 parochial schools.

In all but a few of these dioceses the percentage of Negro children enrolled in parochial schools is higher than that of white children.

The commission called upon Catholic parishes in western and midwestern cities to take a special interest in the spiritual and economic welfare of the "steady stream" of Negroes and Indians of mixed blood who are leaving reservations to find employment opportunities, usually in cities.

Francis Cardinal Spellman, Archbishop of New York, is chairman of the commission.

Five New American Negro Priests in 1957

By June 15, 1957, at least five Negro seminarians will have been ordained to the Holy Priesthood. At St. Augustine's Seminary, Bay Saint Louis, Miss., the following three priests were ordained on May 11 by Auxiliary Bishop Joseph Joseph Brunini, J.C.D., of the Diocese of Natchez-Jackson: Father Jerome LeDoux, S.V.D., native of Lake Charles, La.; Father Joseph Guidry, S.V.D., and Father Raymond Guidry, S.V.D., both cousins and natives of Abbeville, La.

Early in June Rev. August Thompson of Baldwin, La., will be ordained for the Diocese of Alexandria, La. and Rev. John Joyner, C.S.Sp., originally from St. Mark's Church, New York City, will be ordained a Holy Ghost missionary priest.

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HOLY WEEK SERVICES

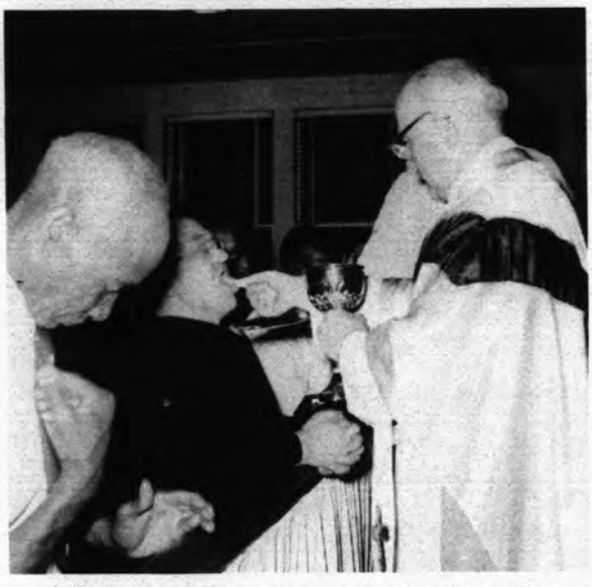
at St. Raphael's Mission, Pine Bluff, Ark.

Rev. Joseph Kempinski, S.V.D., *Rector*
(*Pictures by Brother Pancratius, S.V.D.*)

Palm Sunday Procession

The Mandatum of Holy Thursday: Father Kempinski, celebrant.

Renewal of Baptismal Vows



Feast of Our Lord's Resurrection: At the Communion

Announcing . . .

6 splendid opportunities for a weekend for men. Make your reservations early. The dates are:

June 14, 15, 16	June 28, 29, 30	July 12, 13, 14
June 21, 22, 23	July 5, 6, 7	July 26, 27, 28

Retreat Master: The Rev. Arthur Winters, S.V.D.
Place: "St. Augustine's", Bay St. Louis, Mississippi

NO GREATER ZEAL

(*Continued from Page* 175)

could come to him and say, "Bishop, you're wrong!" or, "I wouldn't do it that way, bishop. Why don't you try my idea?" Amateur architect, Megan loved to make his own drawings and blueprints. When anyone called on him, he'd take keen pleasure in explaining his current plans, holding his drawings in the air for a panoramic view, then asking, "What do you think?" More than once he received the very blunt comment, "Lousy!" Few superiors were ever treated with greater frankness than Bishop Megan.

One of the qualities which his men loved was Megan's absolute honesty with them. There was never any doubt in a man's mind what the bishop thought of him. He was always direct and aboveboard with subordinates. For example, if he was honestly convinced that one or the other of his men did not possess qualities for a self-sufficient pastor, he did not believe in letting him live under illusions. He frankly told him not to set his heart on an office he could never attain. This was perhaps a rather hard attitude for a superior to assume, but that was Megan "being himself". His attitude was the same toward his superiors. Though diplomatic with Chinese civil and military officials, he was absolutely straightforward and blunt with his superiors.

A wonderful characteristic of Megan was his ability to lay aside all grudges. If he had any differences with his men, he brought the dissension into the open, fought the battle, then, win or lose, brushed aside all hard feelings. One day, a confreres had it out hot and heavy with Megan. The dinner bell rang and both walked toward the dining room. The confrere was still flushed with anger. Megan sauntered in as nonchalantly as ever, spoke and joked with his "opponent" as though there had never been an argument between them.

It is the conviction of those closest to Megan that, by simply "being himself", he was more often triumphant than not, though he thereby occasionally irritated astonished superiors. That Megan scored impressive victories for the Church in China and America is a fact. He deeply impressed Chinese political and military authorities; American and foreign ecclesiastical powers; U. S. generals, colonels, majors, and captains; his own missionaries, who were ready to go through hell and fire for him; White and Colored alike in the deep South. Following the rule, "Be Yourself", he demolished the age-old theory that a missionary cannot be flexible while extending the Kingdom of God on earth. That was accomplishment enough for a lifetime.

THE END

Note

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Help Complete a Burse

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	$ 10.00	$4,709.74	$ 280.26
St. Joseph	156.00	2,595.50	2,248.50
Blessed Martin de Porres No. 6	34.00	1,486.74	3,479.26
Little Flower	5.00	1,288.25	3,706.75
St. Jude	28.00	1,661.50	3,310.50
Holy Ghost	5.00	1,081.70	3,918.30
St. Matthias	———	861.50	4,138.50
St. Elizabeth	———	583.00	4,317.00
Our Lady of Fatima	9.00	591.00	4,409.00
St. Madeline Sophie Barat	6.00	351.50	4,642.50
St. Martha	———	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	$ 6.00	$1,491.00	$3,509.00
Sacred Heart	3.00	903.00	4,097.00
Our Lady of Fatima	4.00	54.00	4,946.00
St. Joseph	43.50	27.00	4,929.50
Holy Ghost	3.00	30.00	4,970.00
St. Anthony	2.00	27.00	4,973.00
Blessed Martin	5.00	5.00	4,995.00
St. Jude	1.00	1.00	4,999.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your ..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

AT "ST. AUGUSTINE'S"—BAY ST. LOUIS, MISSISSIPPI

St. Joseph the Worker

The new feast of St. Joseph the Worker, instituted slightly more than a year ago to offset the Communist May Day, was celebrated in grand style at the Seminary. Father Christian Baker, S.V.D., assisted by Fraters Joseph Guidry and Raymond Guidry as deacon and subdeacon respectively, celebrated the Solemn High Mass. The students' choir sang the 'Rosa Mystica' Mass. Father Arthur Winters is choirmaster. In the afternoon, many of the members went for a swim at 'Sunnybank', the summer villa.

* * *

Laymen's Retreats

The 13th annual series of lay retreats for men will begin on June 14th and close on July 28th at St. Augustine's Seminary. Father Arthur Winters, Divine Word Missionary and contributing editor of the MESSENGER will serve as retreat master this year.

* * *

Ordinations

The Reverend Fraters Joseph Guidry, Raymond Guidry of Abbeville, La.; George Heffner of Ottowa, Ohio; August Langenkamp of St. Henry, Ohio and Jerome LeDoux of Lake Charles, La., received the Sacred character of the Priesthood on the morning of May 11th in the Chapel at St. Augustine's. His Excellency, the Most Rev. Joseph Brunini, S.T.D., Auxiliary Bishop of Natchez-Jackson was the ordaining prelate. This marked Bishop Brunini's first visit to the Seminary since his consecration some months ago. Father Provincial Pung conducted the retreat for the Deacons. The new Divine Word Missionaries await their mission appointment. Each will celebrate his first Solemn Mass at his home place during the month of June.

* * *

Father Carew Visits

A welcome visitor to the Seminary during the early part of May was Father Michael Carew, Divine Word Missionary home on leave from the Diocese of Accra, Ghana (Africa). Father gave the Community an interesting lecture on his work in Ghana.

* * *

New Marian Shrine

By the time May arrived there was a new shrine in honor of our Blessed Mother gracing the Seminary grounds. The shrine is located near the major seminary building, Sacred Heart Hall. Under the leadership of Fraters Charles Armstrong and Thomas Potts, soil and rocks were hauled and leveled and a medium-sized statue of the Madonna procured. We hope Our Lady is pleased with this new expression of our love for her.

* * *

Commencement Exercises

On Wednesday morning June 5, the annual Commencement Exercises for the Minor Seminary Department will take place in the auditorium. The five young men who have completed their first step toward the Holy Priesthood are: Marion Brignac of New Orleans, La.; John Oubre of Vacherie, La.; Anthony Pung of Bloomfield Hills, Mich.; Anthony Robert of Opelousas, La. and James Steib of Vacherie, La. These five will enter the Novitiate of the Society of the Divine Word at Conesus,

N.Y. this fall. May the choicest blessings and graces of Almighty God be theirs as they make further progress in their spiritual training.

OUR GRADUATES OF 1957 ▶

Lower row: Marion Brignac and James Steib. Upper row: Anthony Pung, John Oubre and Anthony Roberts.

NEWLY ORDAINED DIVINE WORD PRIESTS AT ST. AUGUSTINE'S

Left to right: Joseph Guidry, S.V.D., Raymond Guidry, S.V.D., George Heffner, S.V.D., August Longenkamp, S.V.D. and Jerome LeDoux, S.V.D.

AT "MARYGROVE"— ARLINGTON, CALIFORNIA

This is the season of blooming and booming at Marygrove. The desert country roundabout is all aflower in its spring finery. The hills are purplish with sage . . . and we hope the House is with sages this time next year. Anyway, we have a symbol of the place roosting under our eaves each day: a horned owl two feet tall.

Speaking of the sages, Father Graham, our vibrant vocational director, seems to have little doubt that the premises will be ringing with youthful voices. In fact they already are on Saturdays. And talk about the modern generation being different! Time was when a prospective student found it quite a stint to get to see one of the Houses he was interested in. Now they come in hot rods and on horseback, complete even with guns . . . real ones, though not six shooters. Reason? Jack rabbits galore. And boys will be boys. Well, being handy with a gun can be of use in mission work, where one often can shoot one's meal off the trail.

Father Mihalic, S.V.D., New Guinea Missionary, recuperated at Marygrove during the past year.

Father Graham has found a warm welcome on the Coast here and he only wishes he had the privilege of bi-location to answer all the calls and invitations he has to speak in schools. This is, indeed, a new switch from the days out East when he spent half of his time merely trying to get into a school or parish.

The architects and builders have had their heads together and Brother Richard is trying to wangle a good deal out of them. Leave it to him. Any day now the sound of a bulldozer hereabouts

will be music to our ears. The playground area is sprouting a few tennis and badminton courts plus a basketball area. Most of the campus will be surrounded by citrus . . . not bad for the outfielders . . . a home run would call for an orange break. And of an orange break you cannot say what is heard about a coffee break being the pause that refleshes.

Another advantage the boys will give us by putting in their appearance would be to help get us off the tax hook. *Then* we would be a school, you know; and that carries privileges. As it is, we taxpayers are just like golfers: we drive hard to get to the green and then we wind up in a hole. Oh, well, so long as we are not getting as much government as we are paying for.

View of the faculty building and chapel with the mountains in the background.

Good Brother Polycarp, S.V.D., (right) with a friend. Brother Polycarp is the oldest Divine Word Missionary Brother in the United States.

Sacred Heart Pilgrimage

The Rev. Francis Larkin, SS., CC., National Director of the Enthronement of the Sacred Heart is personally leading a pilgrimage to Paray le Monial where the First Friday Devotions started and to Lourdes, France. This pilgrimage will commemorate the Golden Jubilee of the founding of the Enthronement of the Sacred Heart in the Home at Paray le Monial in August of 1907.

Pilgrimage will leave New York August 13 for France. Places to be visited include, besides Paray le Monial and Lourdes, Lyons, Annecy and Ars. Paris will be included, also and there Mass will be celebrated in the Sacred Heart Basilica on Montmartre.

For complete information write:

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c/o Catholic Travel Office
Dupont Circle Building
Washington, D. C.

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BOYS' and GIRLS' CORNER

Dear Boys and Girls:

Now, here it is vacation time again, and another school year is over. I'll bet that many of you can look back on the past school year, and see that you have learned many good things. Things that you did not know last September when the first day of school came for you.

But now, I hope that during the summer, every good Catholic boy and girl is going to attend Mass faithfully EVERY SUNDAY, and GO TO HOLY COMMUNION OFTEN. It would be a shame if you stopped practicing your religion just because school was out.

Don't forget to write in to the CORNER now and then and tell me how your vacation is. If I have room, I will publish the best vacation letters here in the BOYS' AND GIRLS' CORNER.

A. CORNE'S MAILBOX

Dear A. Corne,

Thank you very much for the post card. I like it very much. I am sending a picture that I drew. I don't know if it is good. We get the ST. AUGUSTINE'S CATHOLIC MESSENGER. I like to read the children's CORNER. I like collecting stamps. Sincerely yours,

Rennie Zrobok
Ryley, Alberta, Canada

Dear Rennie, I'm glad you liked the card. I have lots of them for the boys and girls who write in. Keep up the good work of trying for the drawing prize. Your art may win some day.

Dear A. Corne,

I received your postcard today and I want to thank you. I go to St. Wenceslaus School. I am in the 6th grade and 11 years old. I live on a farm. May God bless and keep you.

Mary Ann Wisnieski
Dodge, Nebraska

Dear Mary Ann, I'm glad you got the postcard alright. It must be fun living on a farm, where you can learn so many things that city life doesn't teach you. I hope you get a chance to write again.

Dear A. Corne,

I wish to enter this picture in the BOYS' AND GIRLS' CORNER Contest. It is a Swallow at San Juan Capistrano. My answer for the riddle, "Here we are all five of us", is —two mice were already on the ground. Your friend,

Mary Alice Gleason, 13
Imperial, Nebraska

I'm afraid that your answer to the riddle is not quite right, Mary Alice. Look further on in the CORNER for the correct one.

Dear A. Corne,

This is my first letter or picture to you, although Edith and Clara

have written several. I always read the CHILDREN'S CORNER and enjoy the pictures.

My picture is not traced. Clara told me I should send this in and so I am. For English class we must draw a poster from Tennyson's "Gareth and Lynette". This is one of my poster pictures to fit the quotation "red berries charm the birds . . ." I found my idea on an embroidery design and looked at it to draw mine. My bird is shorter and fatter than on the embroidery design.

I think the answer to the April puzzle is: Papa Mouse, Mama Mouse, and tiny little Baby Mouse. Papa makes 1, Mamma M. makes 2, tiny makes 3, little makes 4, and Baby M. makes 5.

Another solution: Papa Mouse makes 1, Mamma M. makes 2, tiny little Baby M. makes 3, ground makes 4, and rain spout makes 5.

I hope you have a happy and holy Easter. Sincerely,

Agnes Schneider
Beckemeyer, Ill.

You tried hard to solve that puzzle, Agnes, but I don't think that your answer is the correct one. Look a little further on to find the solution. Say HELLO for me to that fine bunch of sisters that you have, Edith and Clara whom I already know, and Jo, who was good enough to send me a poem she wrote entitled "Father". God bless all of you.

Dear Father,

How are you by now? I got your post card just a couple of days ago. I'm writing this at home in a red swivel chair and just can't sit still. O, I almost forgot. I am 12 years old. And in the sixth grade at St. Bernadette School in Amelia, Ohio. I'm writing this in a hurry. O, just one thing more. Please, write back to me and please send me some holy pictures and a couple of pictures of you and I'll send you some of mine. Well, it is sort of dark here. Well, I'll have to be going now. God be with you. Yours truly,

David Broerman
Amelia 3, Ohio

Well, David, and I'm sorry that it took me so long to send you some holy pictures. The picture of me is gone, because somebody took it. I hope you passed this year, to the seventh grade. I'll be waiting to hear from you again.

PUZZLE ANSWER

Back in April, Father Smiley asked you how to explain what was said by tiny little Baby Mouse: "Here we are, all five of us." If you read the story over again, the solution will be clear. It's this: TINY LITTLE BABY MOUSE COULDN'T COUNT!

PEN-AND-INK CONTEST

The three winners among the older boys and girls for this month are Charles Robertson, Clare Scott, and Clara Schneider.

HEAD OF CHRIST
Drawn by Charles Robertson, 14 Wickliffe, Ky.

GHOST TOWN, U. S. A.
By Clare Scott, 16 Los Angeles, Calif.

"GOING MY WAY?"
Drawn by Clara Schneider, 13 Beckemeyer, Ill.

INTENTIONAL SECOND EXPOSURE

BOYS' and GIRLS'

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By Clare Scott, 16 Los Angeles, Calif.

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For their fine drawings, Charles, Clare and Clara will receive prizes.

Honorable mention in Group A goes to Therese Doris Julien of New Iberia, La.; Daniel Trexler of Bruin, Pa.; Renauld Portier of Chauvin, La.; Susan Critchley of Jackson Heights, N. Y.; Emmery Evans, Jr., of High Point, No. Car.; Mary Alice Gleason of Imperial, Nebraska, and Garry Walker of Detroit, Mich.

GROUP B

The eleven-on-down winners for this month are Patrick Sherman, Joseph Sternagel, and Rennie Zrobok. These young artists sent us the accompanying pictures.

OUR LADY OF THE SIOUX
By
Patrick Sherman, 9
Iron Mountain, Mich.

BLESSED VIRGIN MARY
Drawn by
Joseph Sternagel, age 10
Youngstown, Ohio

FARMER BOY
Drawn by Rennie Zrobok, 9 Ryley, Alberta, Canada

This month, I am giving honorable mention to Mary Matchepts of Fond du Lac, Wisc.; James Weisensee of Parker, Pa.; Mary Ann Wisnieski of Dodge, Nebr.; Karen Filkins of Jersey City, New Jersey; Kathleen D'Atri of Springfield, Mass.; Joseph Huneke of Colorado Springs, Colo.; Bernadette Baranoska of Baltimore, Md.

All of these youngsters sent in some wonderful original drawings. I also heard from David Broerman of Amelia, Ohio, and Carolyn and Paul Tydelski of Alexander, N. Y.

I want to say HELLO to all my other young friends and readers of this CORNER. I will be waiting and glad to hear from you.

Here is a nice little poem to honor father, written and submitted by Jo Schneider of Beckemeyer, Ill.

FATHER

F is for the wonderful Faith he gave me.
A is for the Age he's lived to be.
T is for his Toil done so carefully.
H is for his Hands used prayerfully.
E is for Everything he's done for me.
R is for the Rest his is to be.

Put them all together, they spell FATHER,
A word which is so dear to me.

Jo Schneider

Thank you, Jo. The thoughts of your poem are really beautiful. I will be glad to read any others you may get a chance to send.

Well, everybody! The next issue of the MESSENGER will be the one for September. I hope and pray that all of the boys and girls who read this CORNER have a happy and holy vacation.

Every time you visit the church on a summer afternoon or morning, whisper a little prayer to Jesus in the Blessed Sacrament for the missions, especially those here in our beloved Southland. And say a prayer for me, too. May God bless and keep all of you.

A. CORNE
Divine Word Seminary
"St. Augustine's"
Bay Saint Louis, Miss.

. . . remember the

HOME and FOREIGN MISSIONS

by enrolling in . . .

The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ **Zone** ____ **State** _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT and MAIL

To
St. Augustine's
MESSENGER
Bay St. Louis, Miss.

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CUT OUT and MAIL

To
St. Augustine's
MESSENGER
Bay St. Louis, Miss.

at Last!

AN ORGAN

For St. Augustine's *Seminary Chapel*

We need this organ.

To give proper Solemnity to the highest form of Catholic worship—the High Mass.

To enhance and beautify chapel devotions for the fathers, brothers, seminarians, students and our always welcome visitors.

OUR HOPE

is to install this outstandingly beautiful organ, considered to be an instrument of outstanding quality.

Our Modest Suggestion

If each reader of this page will donate only 25¢ our hopes can be realized.

HELP US REACH OUR GOAL

Donations received this month	$ 1,671.20
Donations received to date	4,781.35
Funds necessary to reach our goal	13,400.00
Balance needed	8,608.65

25¢

Merely attach 25c with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

DIVINE WORD MISSIONARIES

Bay St. Louis, Mississippi

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name .....

Address .....

City ..... Zone..... State.....

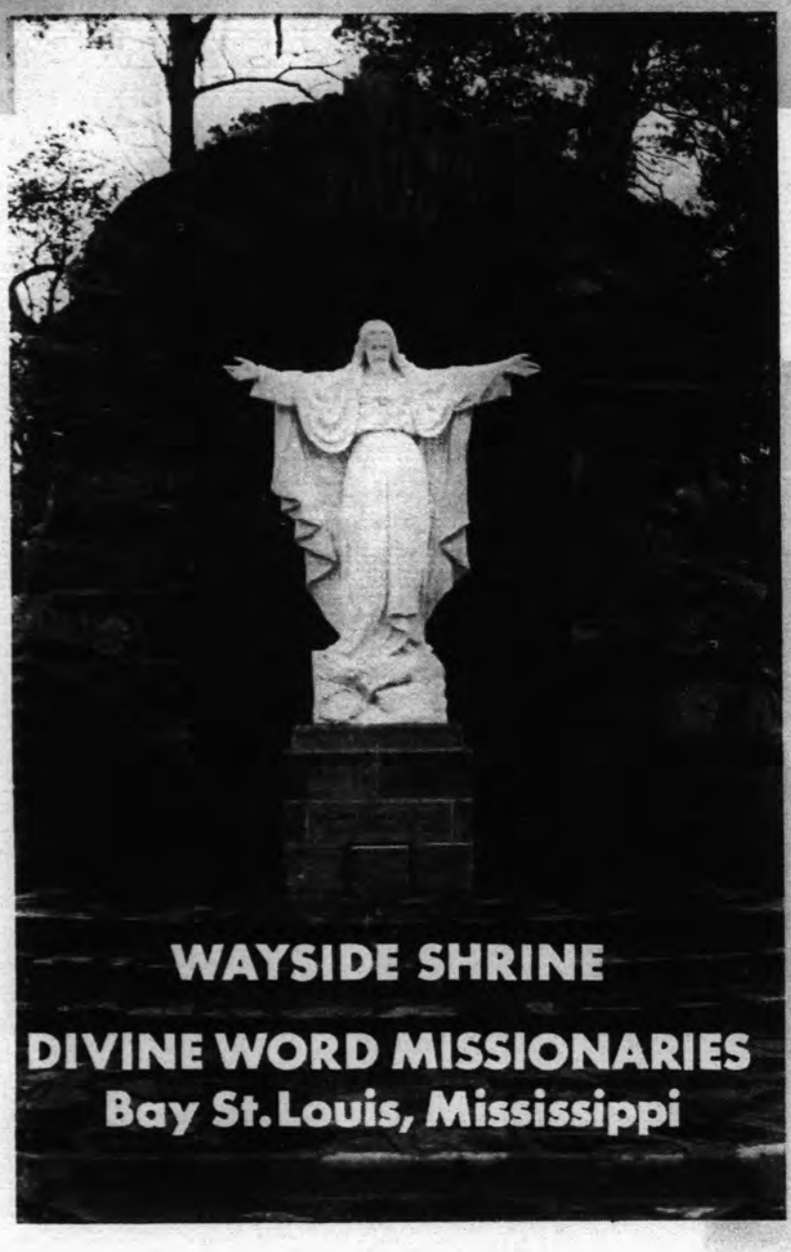
S. AUGUSTINE'S

CATHOLIC

Messenger

SEPTEMBER, 1957

MONTHLY NOVENA to the SACRED HEART



NEXT NOVENA

SEPT. 26 to OCT. 2

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province

★ **Novena ends on the First Friday of each month.**

★ **Daily during the Novena a Mass will be said for your petitions.**

★ **Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.**

★ **Send your petition and offering before the first day of the Novena.**

Date .....

Dear Father Pung:
Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrfices for your Missionaries.

Name .....

Address .....

City ..... **Zone** .....

MY PETITION .....

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

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Our Cover

The Cover for the month of September features the statue over the Lady Altar in St. Augustine's Seminary Chapel. The statue carved of oak is one of the very fine group which adorn the chapel. On September 8, in the far-flung Society of the Divine Word, the Vows of Poverty, Chastity, and Obedience will be pronounced by very many young men who will dedicate their lives in a very special way to Our Lady on her birthday. She will be their inspiration through the years of their training to be missionaries and later on during their actual missionary life.

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE *with a* MESSAGE

ST. AUGUSTINE'S CATHOLIC

Messenger

SEPTEMBER, 1957—VOLUME XXXIV, NUMBER 7

Rev. Robert E. Pung, S.V.D.
Editor
Rev. Elmer S. Powell, S.V.D.
Associate Editor
Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
Rev. Hubert Singleton, S.V.D.
Contributing Editors
Mr. Harold F. Hall—*Circulation Consultant*

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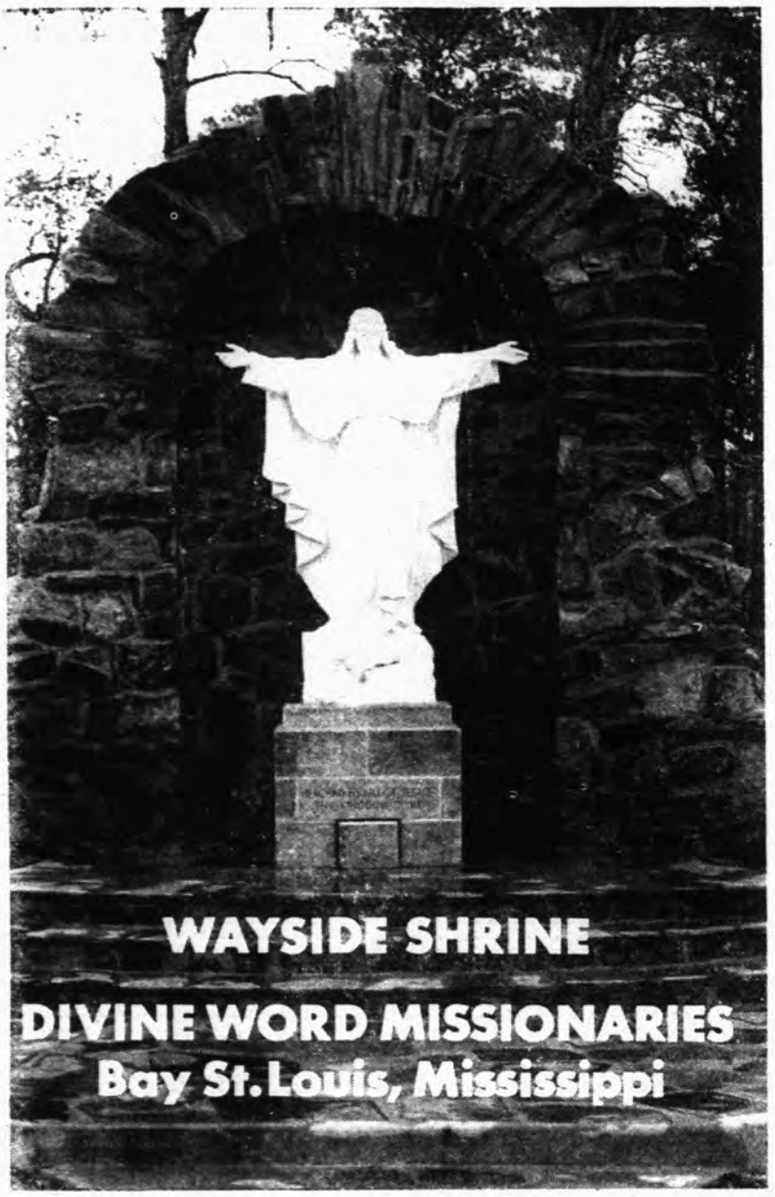
INTENTIONAL SECOND EXPOSURE

MONTHLY NOVENA to the SACRED HEART



NEXT NOVENA

SEPT. 26 to OCT. 2

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

★ Novena ends on the First Friday of each month.

★ Daily during the Novena a Mass will be said for your petitions.

★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.

★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:
Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrfices for your Missionaries.

Name .....

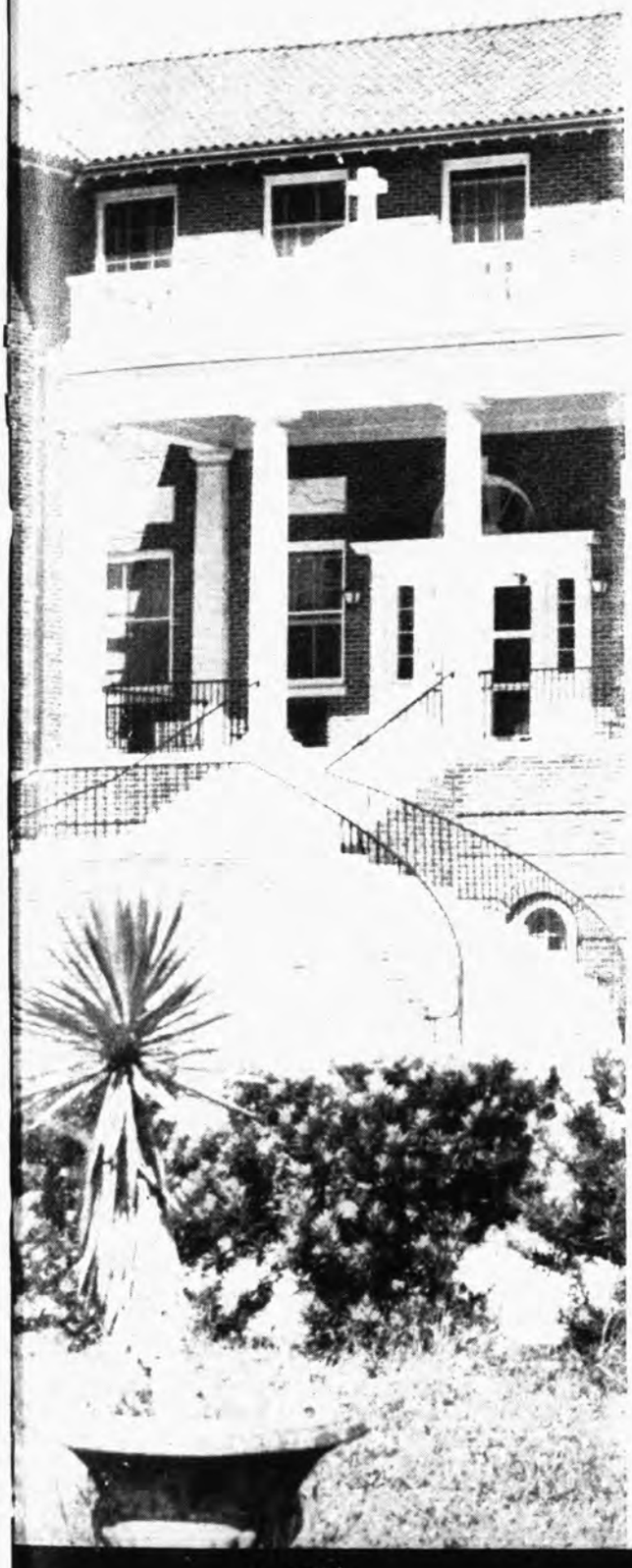
Address .....

City ..... Zone .....

MY PETITION .....

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT *SHARE IT*



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Our Cover

The Cover for the month of September features the statue over the Lady Altar in St. Augustine's Seminary Chapel. The statue carved of oak is one of the very fine group which adorn the chapel. On September 8, in the far-flung Society of the Divine Word, the Vows of Poverty, Chastity, and Obedience will be pronounced by very many young men who will dedicate their lives in a very special way to Our Lady on her birthday. She will be their inspiration through the years of their training to be missionaries and later on during their actual missionary life.

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE *with a* MESSAGE

ST. AUGUSTINE'S CATHOLIC

Messenger

SEPTEMBER, 1957—VOLUME XXXIV, NUMBER 7

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Rev. Elmer S. Powell, S.V.D.
Associate Editor

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
Rev. Hubert Singleton, S.V.D.
Contributing Editors

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FOR GOODNESS' SAKE

. . . EDITORIAL

For many reasons — some of which are plain and some of which are obscure — the idea of being good doesn't appeal much to most Americans. Being good, of itself, is not a target at which we normally shoot.

For one thing, it's a lot tougher than it sounds and we know it. But beyond that, the very idea of being good somehow has a childish, naive sound to it. It sounds dull, stupid, a little foolish.

This is not the fault of goodness. It probably is the fault of the streak of puritanism which is strong in the American background. Unfortunately, we often confuse the quality of goodness with meaningless puritanism, with a certain narrowness, a certain pious fakery.

The reason for this is not difficult to find: When one's moral life is ruled from the confessional, it is pretty easy to keep things in perspective. But once the confessional is lost, each man must find a way of losing his guilt publicly. He begins trying to make an outward show of how good he is, in order both to convince himself and to convince the neighbors.

* * *

The results often are silly. All dancing becomes wrong. All drinking. All aspects of normal gaiety and happiness. But few people can live this way.

People trapped into such a way of life do one of two unacceptable things. They may insist in public that they are very "good" indeed while they do some very bad things in private. Or they may struggle so hard to live by their over-scrupulous code that they become bitter, harsh and intolerant of all the world.

This, naturally enough, causes other people to recoil in horror. It gives the very word "good" a bad name. It tends to becloud the fact that real, true, unaffected, unself-conscious goodness is the only happy way of life.

* * *

Recently, a couple of gentlemen found it necessary to make a semi-social, semi-business call on the sister superior of a fashionable girls' boarding school.

"Have a cigarette, Sister?" one of the gentlemen innocently inquired as they all seated themselves in the school's comfortable lounge.

"Oh, I'd love one," Sister graciously replied, "but I've been off them for some time, now, so maybe I'd better not."

Thus did she avoid saying that her order doesn't allow smoking. For Sister, being good in that case not only meant obeying the rule; it also meant not sounding like a prig and embarrassing her caller. In the next few weeks in this space, we'll be taking a look at what "being good" really means — and what it doesn't mean.

CHINESE CARDINAL RECEIVES HONORARY DEGREE

Honor Guard of the Knights of Columbus escort His Eminence, Thomas Cardinal Tien, S.V.D., exiled Archbishop of Peiping, as he is about to receive an honorary degree during graduation exercises on the University of Portland (Oregon) campus. Leading the procession is the Very Rev. Joseph McGrath, C.S.C., dean of faculties of the University of Portland. Suffering from near total blindness, His Eminence wears darkened glasses.

No sooner had the pastor fallen asleep, it seemed, when the phone rang and a voice inquired, "Father, what time is the six-o'clock Mass?" Glancing at the clock, he was not surprised to find both hands on the clock high in horror—pointing to 12:00 midnight.

With heroic patience and a forced smile upon his sleepy face, the pastor replied ever so gently, "Just call me back in about two hours."

"In two hours, Father" came the startled voice, "Why in two hours I'll be asleep!"

"Yeh," boomed the pastor, now wide awake, "what do you think I've been doing since 11 o'clock?"

IT'D BE TOUGH . . .

Wouldn't it be rough going if God gave us just about the same amount of time and attention that we give Him, if He came up with just as many excuses, if His word to us was just about as dependable as is ours to Him!

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Prince Rainier and Princess Grace of Monaco are received in a State Audience by Pope Pius XII.

Winged Angels of Mercy — Sisters of Charity attend a lecture at the Angelicum in Rome.

Robert Lynn Cain is the first Negro to be graduated from the Clinton, Tenn. High School.

Marian Anderson, world-famous contralto is awarded an honorary degree of Doctor of Laws at St. Mary's College in Notre Dame, Ind. Sister Madeleva is president.

President Eisenhower visits with Jackie Robinson and Joe E. Brown after the two latter received the Interfaith Awards in Washington recently.

Honor Negro Saint

Washington, June 8, 1957 — The 150th anniversary of the canonization of St. Benedict the Moor, Negro Franciscan Saint, was celebrated at the Franciscan Monastery, Washington, on June 8.

Honored guests at the Solemn Pontifical Mass honoring St. Benedict the Moor: (left to right): Fr. John LaFarge, S.J., authority on interracial matters; Mr. Edward McCabe, personal representative of President Eisenhower; Fr. Damian Blaher, O.F.M., Guardian of Holy Name College; Archbishop Patrick O'Boyle, archbishop of Washington; Mr. Amos Nikoi, from the Ghana Embassy; Fr. Paschal Kinsel, O.F.M., Guardian of the Franciscan Monastery of the Holy Land.

The Most Reverend Patrick A. O'Boyle, Archbishop of Washington, celebrated a special Solemn Pontifical Mass to commemorate the anniversary. The Reverend Declan Bailey, O.F.M., professor of homiletics at Holy Name College, preached the sermon. Members of the Knights of St. John formed the honor guard.

The Schola Cantorum of the Franciscan House of Theology, Holy Name College, sung the Mass. The Schola was under the direction of Rev. Angelus De Marco, O.F.M., graduate of the Pontifical Institute of Sacred Music, Rome, Italy.

St. Benedict the Moor, though born of slave parents in Sicily in 1524, rose to become superior in the Franciscan Order and a saint in the Catholic Church. He labored continually for his less fortunate neighbors who looked upon his generosity as a proof of his holiness. This led them to call him "Il Santo Moro," the Holy Negro. At the age of 21 he became a hermit, continuing his pious practices, which he had begun as a young lad, and gladly undertaking the menial tasks assigned him. Eventually he joined the Franciscan Order. Because of his evident sanctity, he was appointed superior and under his guidance the monastery flourished. He died April 4, 1589 and was beatified in 1743. Pope Pius declared him a saint in 1807.

Among the honored guests at the Mass there were the high ranking members of both the hierarchy and the diplomatic corps along with leading members of our government.

The Anniversary Mass was sponsored by the St. Benedict the Moor Apostolate of Holy Name College. The object of this apostolate is to make St. Benedict better known and to foster Christ-like relations among men of all races. In these times of unrest and agitation over segregation and integration, the Apostolate proposes St. Benedict as the saint whose example and intercession will do much to solve the race problem.

INTENTIONAL SECOND EXPOSURE

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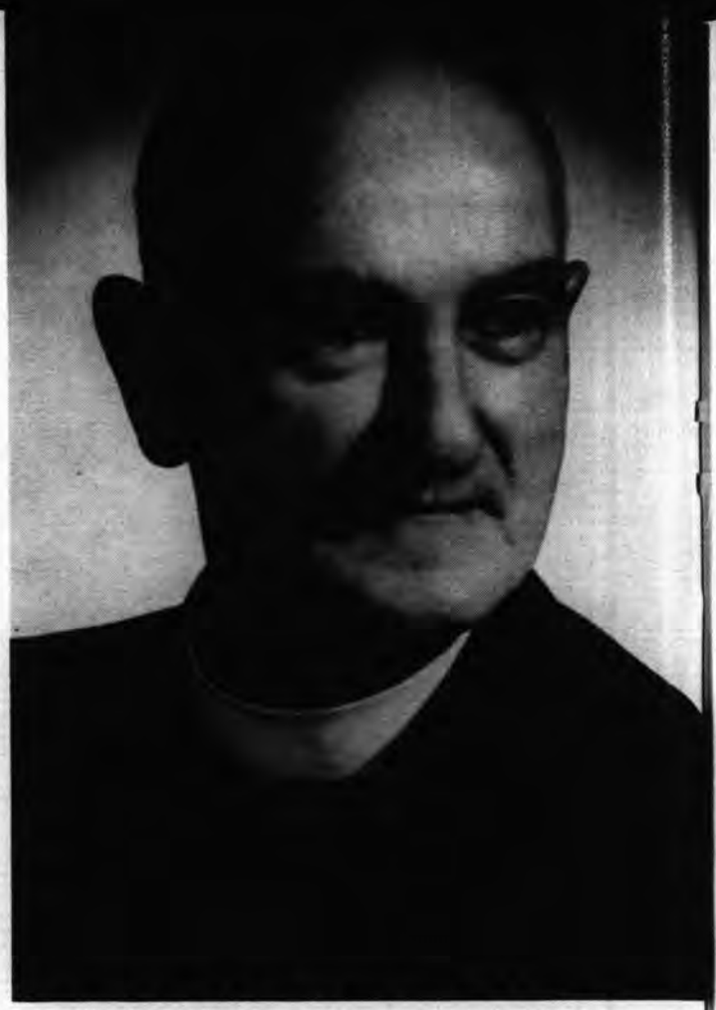
FATHER *was a* CHAMPION

By H. Singleton, S.V.D.

To the Catholic Negroes of Lake Charles and New Iberia, two towns in coastal Louisiana, Father Charles Bernard Hannigan, C.S.Sp. was a real champion. They perceived it as soon as he came among them. First in Lake Charles where he was pastor from 1927 to 1939. Then in New Iberia where he labored from 1939 to 1947. His bearing, his voice, his ideas, *his deeds,* everything about him marked Father for what he was, a real champion.

In friendliness he was tops. Father made more friends in a week than most folks make in a year. On his occasional excursions along the downtown streets of Lake Charles, and later, of New Iberia, Father sometimes required half an hour to progress one block so many were the friends who halted him for brief greetings.

In sympathy he was supreme. Father Hannigan always felt that Negro people in the South needed great sympathy because they were shouldering a heavy burden. Accordingly, though by nature he was quick and sharp and inclined to impatience he trained himself to be most gentle and understanding with his people. His doorbell and his phone were there to be rung. Often tired he was nevertheless always available with words of sage advice and soothing consolation. To this day the name of Father Charles Bernard Hannigan lights up the eyes of Negro residents in the towns where he served. They remember the tough years of depression and war and with moist eyes recall Father's kindness.



The late Charles B. Hannigan, C.S.S.P.
Died April 28, 1957.
Father Hannigan had the unique credit of having inspired to God's altar 5! negro priests—all former charges at Sacred Heart Parish, Lake Charles, La.

Charles B. Hannigan was born in Philadelphia, Pa. He was schooled at St. Joseph's Home in that city. After enlisting as a candidate with the Holy Ghost Fathers he completed his studies at Duquesne University in Pittsburgh, Pa. In 1908 he made his religious profession and was ordained 5 years later in November at St. Mary's Seminary, Ferndale, Norwalk, Conn.

Father taught at Duquesne University, at Holy Ghost College in Cornwells Heights, Pa. and at St. Emma's Military College, Rock Castle, Va. Before taking up work among the Negro people of Louisiana he served Catholic parishioners in Chippewa Falls, Wisc. Father's work in the South engaged him for 20 years. All of it was in two Louisiana towns, Lake Charles and New Iberia. So outstanding a priest was he that his memory promises to live long among the Negro people of these towns. After two

decades in the South Father returned to Philadelphia in 1947 to take up residence at St. Joseph's Home, his boyhood school. Father Hannigan's health began to fail visibly before his death. On April 28 of this year he died at the age of 71.

In his long priestly career Charles B. Hannigan extended himself as only a champion would. He was especially solicitous about the youth. As a student he had been a star athlete and as a priest he used his talents to organize and coach one of the first professional basketball teams in Pittsburgh. He coached high school athletics wherever his assignments took him.

For the Negro people of Lake Charles and New Iberia the dismal years from 1927 to 1947 were brightened by the kind attention Father gave to their youngsters. He organized ball teams, laid out playing fields and courts, set into operation various youth programs, initiated boxing matches. And to all these sports activities Protestant youth were invited right along with the Catholic. Everybody was welcome. At Father's youth activities everybody was happy, but happiest of all was the smiling priest himself.

This priest's solicitude definitely was for the neglected southern Negro youth. How it galled him to see them forced to drag the streets for want of jobs and recreational opportunities. His rectory office became an employment bureau of sorts. His private yard, even his rectory lounge became a recreation center. It didn't take much to pull the youngsters off the streets. A set of battered boxing gloves, a worn out basketball, a rickety ping-pong table — and kindness. That was all. But with these instruments the sprightly priest worked wonders.

Yet even the energetic Father Hannigan, unaided as he was, could only do so much good and no more. Lots of Negro youngsters drifted into trouble through sheer neglect. Neglectful civic authorities lifted not a finger to help Father salvage a single wayward Negro youngster. But how quick were the law officers to catapult young Negroes into jail! Father Hannigan will always be blessed by Negro parents for the countless times he personally pleaded leniency for their children with the administrators of southern justice. In the dead of night he would get up from his bed to hurry to the jail in answer to a harassed Negro's call for help. Many a Negro found totally unexpected leniency from the Louisiana law courts because a relentless priest had hastily put in an earnest plea.

But not always was Father's plea heard. There was a time when in desperation to save a condemned youth he dared to approach the District Attorney's private home. The pleading did not last long. Father was rebuffed and roughly dismissed. The priest actually cried that day not for the uncivil treatment but because he lost a last ditch stand to save a Negro's life. Most keen, however, was his hurt the day he met with failure in New Iberia, La. at a try for mercy in the now famous Willie Francis case. The Negro farm lad was condemned for the murder of a white overseer and had already met the ordeal of an electric chair. But the chair failed to electrocute him! Then for a *second* time the young man was ordered to the chair. In a tremendous effort Father Hannigan sought aid on all sides to stay the execution of a boy who had already gone through the ordeal. At the end all pleas for mercy were swept aside and Willie Francis had to go to the chair again. This time there was no mishap and the young Negro died.

Soon after the execution Father went back north to Philadelphia. After 20 years of struggle to uplift the spirit of his people he was worn out. Rumor has it that he returned to Philadelphia with his own spirit broken by the merciless show of justice meted out to the young Negro farm lad. He

(*Continued on Page* 206)

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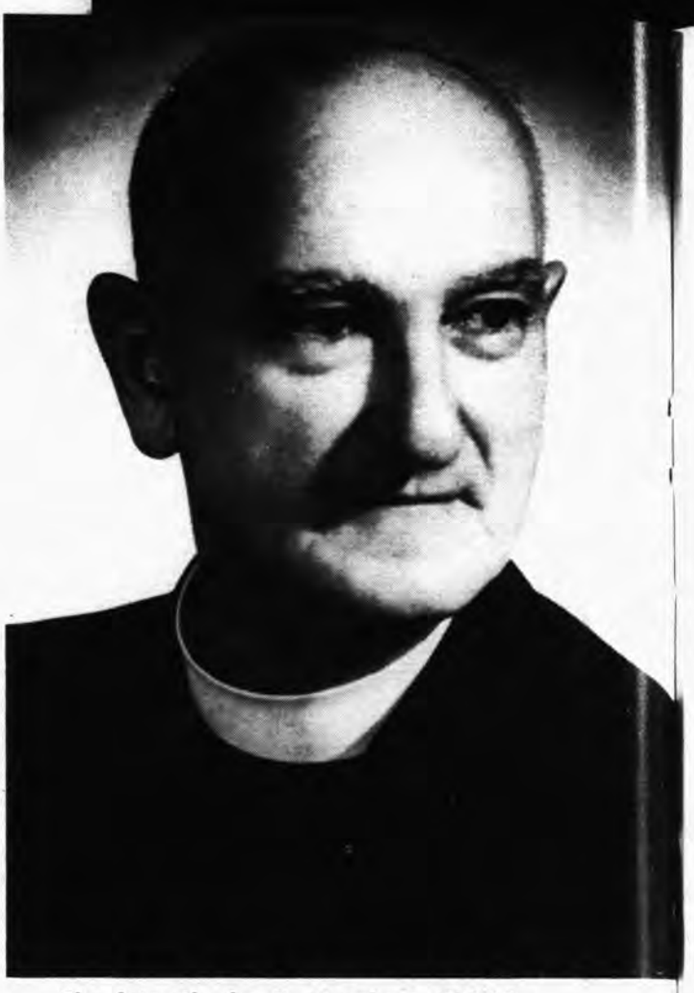

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(*Continued on Page* 206)

GHANA'S FIRST BISHOP IS CONSECRATED

On Trinity Sunday, June 16, 1957, history was made in the newly-independent country of Ghana, West Africa. On that day—for the first time one of her local sons was consecrated a Bishop in St. Francis Xavier Cathedral, Capecoast. He is the Most Rev. John Kodwo Amissah, J.C.D., who will serve as Auxiliary Bishop of the Archdiocese of Capecoast.

The accompanying photos give us a glimpse of some of the events of the day.

The Bishop-elect, vested for Holy Mass, sits between the co-consecrators, Bishop Joseph O. Bowers, S.V.D., of Accra (at the Bishop-elect's right), and Bishop V. D. Bronk, S.M., of Kumasi, Ghana.

Bishop Amissah, after consecration, is enthroned by the Consecrator, Archbishop William Porter, S.M.A.

Part of the crowd participating in the festivities.

The banquet following the consecration services.

Three Bishops having a chat. Seated, left to right, are Bishop Bowers, S.V.D., Bishop Bernard Gantin, D.D., Auxiliary Bishop of Cotonou, French West Africa, and the newly-consecrated Bishop Amissah. Bishop Gantin was consecrated in Rome on Feb. 3, 1957, by His Eminence, Cardinal Tisserant.

150th Anniversary *of the* CANONIZATION *of* ST. BENEDICT THE MOOR

(From St. Benedict the Moor Newsletter)

A concrete expression of the Catholicity of the Church is the number and variety of her saints, these special friends of God, these men, women, and children determined to imitate Jesus Christ as perfectly as possible. Yet among all these saints we find a great variety. All are different, each one interpreting and manifesting Christ in his own way according to his personality and the grace of God. That is why the Church applies to a saint the words: "There is not found one like to him" (Ecclus. 44:20).

Today these words have a particular application to St. Benedict the Moor. We face the difficult and touchy problem of racism in the world and segregation here in the United States. St. Benedict the Moor solved this problem in his life the way the Church would have us solve our problem, namely, by being more Christ-like. I am sure no one will disagree that the first step in banishing racism and smoothing the way to integration is for each of us to act more Christ-like in the matter.

Early Years

Who was St. Benedict the Moor? He was a Negro, born in the year 1524 in the town of San Fratello, Sicily. His parents were very devout and the lad was quick to imitate their virtues. While still a lad, he was so noted for his seriousness and virtue that he became known as "The Holy Negro." In his occupation as shepherd boy he had much opportunity for reflection and meditation, while much of his free time was spent in devotion to the Blessed Sacrament and to Our Lady.

Young Benedict grew to be a fine looking, strong young man. He became a professional plowman but one who prayed while he worked. One day his companions were teasing him about his job and his color when they were interrupted by a famous man of the area, the holy hermit Jerome Lanza who said: "You joke now with this big fellow but in a few years you will hear of his fame!"

Religious Life

This amazing prediction was not long in being fulfilled. A little later this same hermit came upon Benedict again and called him to follow him. "Sell the oxen and come to my hermitage," he said, " what are you doing here?" Benedict obeyed, joining the hermits when 21 years old, taking up their austere way of life. After five years he made his profession as a Franciscan hermit and progressed so far in virtue and love of God that he was given the power of miracles. Naturally, this drew the people to him but more significant than this—to our point of view—was that the hermits chose him as their Superior despite his protests.

As Superior, Benedict was soon called upon to make a big decision. The Holy See commanded all hermits to join the then-existing Orders, so the little group had to disband. Benedict himself, after 17 years as a her-

INTENTIONAL SECOND EXPOSURE

GHANA'S FIRST BISHOP IS CONSECRATED

On Trinity Sunday, June 16, 1957, history was made in the newly-independent country of Ghana, West Africa. On that day—for the first time one of her local sons was consecrated a Bishop in St. Francis Xavier Cathedral, Capecoast. He is the Most Rev. John Kodwo Amissah, J.C.D., who will serve as Auxiliary Bishop of the Archdiocese of Capecoast.

The accompanying photos give us a glimpse of some of the events of the day.

The Bishop-elect, vested for Holy Mass, sits between the co-consecrators, Bishop Joseph O. Bowers, S.V.D., of Accra (at the Bishop-elect's right), and Bishop V. D. Bronk, S.M., of Kumasi, Ghana.

Bishop Amissah, after consecration, is enthroned by the Consecrator, Archbishop William Porter, S.M.A.

Part of the crowd participating in the festivities.

The banquet following the consecration services.

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mit, joined a company of Franciscans at Palermo, Sicily, and was assigned as a cook.

The Franciscans were not slow to recognize the sanctity of their new cook. As a result, they elected him their Superior! For a second time this happened to him but now, he, a humble Negro lay-brother was the religious superior of a congregation including priests. Again his protests were to no avail. Then a wonderful period began for the monastery of St. Mary of Jesus at Palermo, a time of holiness and happiness under the direction of a very holy man. His color made no difference to the Friars. In him they found a man of balance, judgment and tact to lead them to holiness. That was all that mattered.

After his term as Superior, Benedict was given the duty of Vicar, or second in command, during which time he helped train the novices. Finally, at his own request, he was allowed to return to his first job, that of cook. In that humble position, constantly interrupted by an over-growing stream of callers asking for his help, Benedict continued his life of prayer and work. On April 4th, 1589, after a month's illness, he died repeating his Saviour's own words: "Father, into Thy hands I commend my spirit" (Luke 23:46). His incorrupt body remains to this day.

SAINTHOOD

Already acclaimed as a saint, in view of the numerous miracles attributed to his intercession, and in answer to a devotion to him which spread from Sicily to the New World, Pope Pius VII solemnly canonized him on Trinity Sunday, May 24, 1807.

So there is the story of St. Benedict the Moor. What was the "secret of this saint?" Of course, the basic secret of all saints is their love both of God and of neighbor. Perhaps in St. Benedict's case it is a particular aspect of love—his adaptability springing forth from the motive of love, making him "approachable" to all men and women, and enabling him to successfully "integrate" himself into two entirely different communities of fellow men so that he was asked to be the Superior of both.

Today, white men and colored men find it difficult to "adapt" themselves to each other mostly because neither side sees the image of God in the other. St. Benedict the Moor will show us how to do this—if we ask him.

BOOK REVIEWS

For our money, the most intriguing book news came out of Colorado where a busload of football players hurtled 17 miles down a winding mountain road when the air brakes failed. At one point when the going got a little rough the old question of morals vs. literature intruded. According to the bus driver, "One guy was reading one of those novels. I remember something sailed by my head about the time we hit 85. Later he told me it was his book. He said he didn't want to be found dead with a book like that in his hand."

—New York Times Book Review.

Meanings of the Mass

The Last Supper, the crucifixion on Calvary, and the Holy Mass all are the same event. Of course, the Crucifixion is the focal point of Christ's life and work and teaching. But the Last Supper was a kind of "re-enactment" of Calvary performed, mysteriously enough, before Calvary occurred — and every Mass celebrated since Calvary is a repetition of both Calvary and the Last Supper.

FIRST COLORED PRIEST ORDAINED for the ALEXANDRIA DIOCESE

Rev. August Thompson
(Photo by Marshall)

The Reverend August Louis Thompson was ordained to the priesthood for the Diocese of Alexandria (Louisiana) on June 8th of this year by His Excellency, Bishop Abel Caillouet, Auxiliary of New Orleans, in St. Louis Cathedral. Father Thompson, Louisiana born, is the first colored priest ordained for the Alexandria Diocese.

Father Thompson offered his First Solemn Mass the following day in Sacred Heart Church, Baldwin, La. Ministers of his First Solemn Mass included: as Assistant Priest, Father Eugene Legros, Pastor of Sacred Heart Church; as Deacon, Father Thaddeus Boucree, S.V.D., Pastor of Holy Rosary Mission in Hattiesburg, Miss.; as Subdeacon, Rev. Mr. Ralph Carroll of Notre Dame Seminary and as Master of Ceremonies, Rev. Mr. Phillip Allen of Conception Seminary in Missouri. The sermon for the occasion was delivered by Chaplain Lt. Col. William P. Benson of the United States Air Force, Bay Pines, Florida.

The Knights of Columbus Council 1420 of Franklin, La., sang the Common of the Mass. The Proper of the Mass was sung by Seminarians of Notre Dame Seminary, New Orleans.

Father Thompson was born July 7, 1926 in Baldwin. He is the second of five boys and four girls born to Mr. and Mrs. Louis Thompson, who presently make their home in Houston, Texas. He studied in the public schools of Franklin and Baldwin. After two years of public high school, he entered St. Augustine's Seminary, Bay St. Louis, Miss., and continued his studies in Divine Word Seminaries at Techny, Ill., and Epworth, Iowa. Later he returned to St. Augustine's and in February of 1954 entered Notre Dame Seminary, New Orleans, as a student for the Diocese of Alexandria.

For two years Father Thompson served as a counselor and supervisor at Maryhill Youth Camp in Pineville. At the seminary, he was a member of the Schola Cantorum, and in his final year served as Senior Deacon and Dean of Students. He holds a degree of Bachelor of Arts, and his special interests include Youth Work and Catechetics.

The newly-ordained priest has many close relatives in the religious life. Among these are his cousins, Sister Marie Benedict, Sister Mary Gemma and Sister Mary Timothy of the Sisters of the Holy Family of New Orleans; Mr. Sterling Vappie, a minor seminarian at St. Benedict's Seminary, Covington, La., and Mr. Jerome Brooks, a Passionist Theologian.

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NEW NEGRO PRIEST FROM NEW YORK

Father John Joyner, C.S.Sp., is the fourth Negro Seminarian to be ordained a priest in the Congregation of the Holy Ghost. He was born in New York City on Nov. 5, 1930, and his home parish is St. Mark's Church, staffed by the Holy Ghost Fathers. Both of his parents are Catholics.

The new priest, who was ordained on June 4, 1957, at St. Mary's Seminary, Norwalk, Conn., made his minor seminary course at N. Y. Cathedral College and Holy Ghost Fathers' Missionary College, Cornwells Heights, Pa. He entered the novitiate of the Holy Ghost Fathers (Ridefield, Conn.) in 1951 and made his first vows on Aug. 22, 1952. His philosophical and theological courses were pursued at St. Mary's Seminary, Norwalk, Conn.

Father Joyner sang his First Solemn Mass on Pentecost Sunday, June 9, at St. Mark's Church, Harlem. The pastor is the Rev. George J. Collins, C.S.Sp.

Father Was a Champion...

(*Continued from Page* 201)

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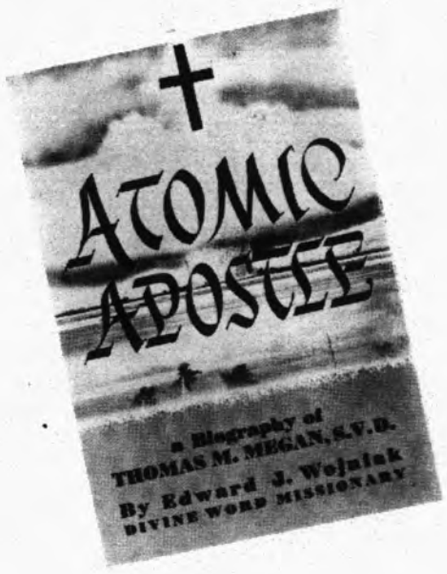
His death in April caused deep sadness among all his former people. In Lake Charles and New Iberia they remembered the past years and the kind priest who was their Father. Prayers and Masses were said for Charles Bernard Hannigan in these two towns when the news of his death arrived. Many were the genuine expressions of regret at the death of this beloved priest. His death was more than the loss of a father. It was the passing of a Champion.

Father Charles Bernard Hannigan was human. And like all humans he had "his ways." But the writer, who is privileged to be counted among the priest's spiritual sons, remembers only this about Father Hannigan's ways—they were the ways of a Champion. May God be his reward.

Behavior

We try to see some good in everybody we meet, but occasionally there are folks who make us realize our eyesight isn't as good as it was.



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Dear Father:

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for ..... copies of the "ATOMIC APOSTLE".

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City..... State .....

BOOK NOTICES

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1. INTO OUR KEEPING by John Patrick Sillese. Pp. 48, Price, 20¢
   Hints on how to bring up little children correctly from their earliest years. Very readable and attractive style.
2. WHAT ABOUT WOMEN WHO DRINK TOO MUCH? by Katherine Neuhaus Haffner. Pp. 60. Price, 20¢.
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4. ATOMIC APOSTLE by Father Edward Wojniak, S.V.D.
   A biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Sinsiang in Honan, China, and missionary to the Negroes of the U.S. Southland.

NEGRO CATHOLIC BISHOPS

There are now 23 Negro Catholic Bishops throughout the world. In our June, 1957, issue we listed 20 of them. Others consecrated recently are the Most Reverends: Cornelius Chitsulo, Vicar Apostolic of Dedza, Nyasaland; John Anyogu, Auxiliary of the Archdiocese of Onitsha, Nigeria; and John Aggey, Auxiliary of the Archdiocese of Lagos, Nigeria. All three prelates are native-born Africans.

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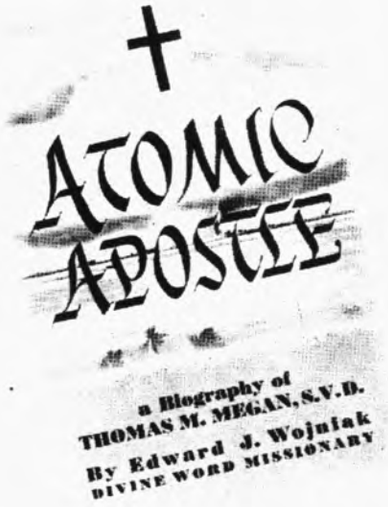

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ACCRA'S NATIVE

Handmaids of the Divine Redeemer

Bishop Bowers Invests a Sister
(Father Schneider is Minister)

Novice Mistress, Sister Pro

The Church comes of age in a country when that country is able to supply its own native clergy and when the native sisterhoods flourish so as to take care of the needs of that particular country.

The Church in Africa is fast becoming of age. Many Vicariates-Apostolic have been created Dioceses; many native Bishops have been named (see June issue of MESSENGER); native priests are being ordained; and native Sisterhoods are being formed.

The Diocese of Accra in the newly formed Commonwealth of Ghana is an example of the flourishing growth of the Church in Africa. Here pictured are scenes from a recent investiture ceremony conducted by Bishop Joseph Bowers, S.V.D. These young women are members of a Native Sisterhood: Handmaids of the Divine Redeemer.

TIVE SISTERHOOD

Brides of Christ

Brides of Christ Plight their troth

Mistress, Sister Providentia with Novices

Clothed Sisters Make their Solemn Promise

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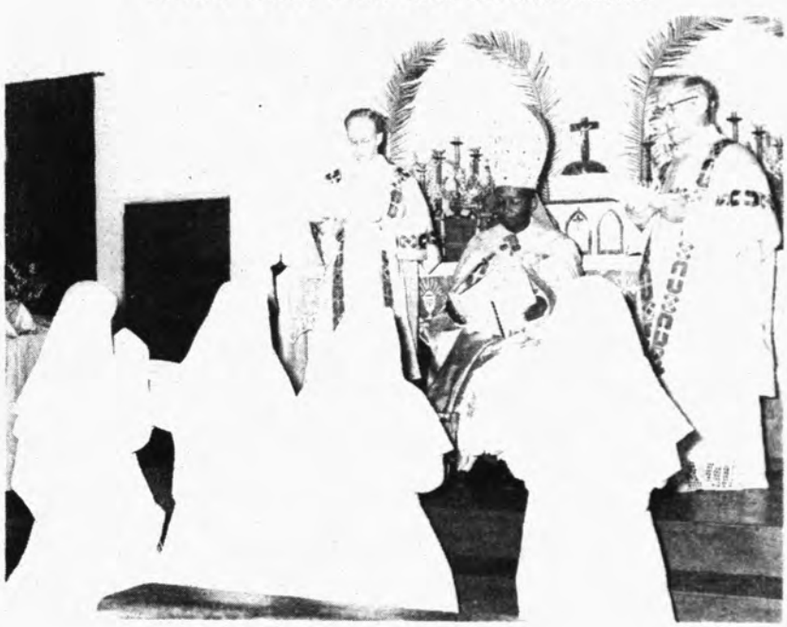

New Negro Priest for the Chicago Archdiocese

The Reverend George H. Clements, a native of Chicago, was ordained to the holy priesthood for the Archdiocese of Chicago on May 3, 1957. The ordaining prelate was His Eminence, Samuel Cardinal Stritch, and the ceremonies were held in the Immaculate Conception Chapel of St. Mary of the Lake Seminary, Mundelein, Ill. Forty-four others were raised to the priesthood at the same ceremonies.

Father Clements is the son of Mr. and Mrs. Samuel Clements. He was born January 26, 1932 and was educated at Corpus Christi Elementary School, Quigley Preparatory Seminary, both in Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill. In the seminary Father Clements earned the degree of Bachelor of Sacred Theology (S.T.B.) and Master of Arts.

The new priest, who is the second Negro diocesan priest of Chicago, celebrated his First Solemn Mass on May 4 in St. Brendan's Church, Chicago.

(In our June issue of the "Messenger", we presented a list of 73 U. S. Negro priests. Father Clement's name was omitted from this list. Hence, the count is now 74 U. S. Negro priests at home and abroad.)

ONE OF THESE DAYS I must go shopping! I am completely out of self respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace,—we are a little low on that and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very becoming on her and I think that some might look equally well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also I mustn't forget to have my sense of humor mended and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of goods is depleted. —Spyglass.

PROGRESS IN AFRICA

In Africa the progress of Christianity is both spectacular and troubling. Fifty years ago, baptized and catechumens together numbered only 1,350,000; thirty years ago, in 1927, there were 4,500,000; at present there are 22,000,000. This 1955 figure covers the entire continent with its approximately 213 million inhabitants. To exercise the ministry among the Christians and do pioneer work, the Catholic Church is employing 10,000 foreign priests and 2,000 African priests, while almost 2,000 African students are preparing for the priesthood in 46 major seminaries. These results are preoccupying precisely because of their success. In fact, to care adequately for 22 million Christians, 22,000 priests, not 12,000, are necessary, if the advance of Catholicism is not to be retarded for lack of workers. And it is necessary to act quickly. Africa is still open and it is possible to work with complete freedom. In ten years it may be too late.

First African Bishop of Kenya Consecrated

After consecration ceremonies, Feb. 25, 1957, Bishop Maurice Otunga, 35, talks with his father, an ex-chief of Kenya, Africa, who is still a non-christian. Bishop Otunga, who studied in Rome, is the first native bishop in Kenya and one of 21 Negro Catholic Bishops.

The Most Rev. Maurice Otunga, D.D., 35, was consecrated a Bishop on February 25, 1957. He is the first native priest of Kenya to be raised to episcopal rank and will serve as Auxiliary to Bishop Frederick Hall of Kisumu Diocese. The consecrator was Archbishop J. R. Knox, D.D., Apostolic Delegate to British East and West Africa. Thousands witnessed the outdoor ceremony.

The new Bishop was born in 1922 and was baptized in 1935 at Our Lady's Mission, Kibabi. (His father, an ex-chief, is still a pagan but well-disposed toward the Church). In 1940 he entered Holy Ghost College at Mangu and from there, in 1944, he went to St. Peter's Minor Seminary at Kakamega. A year later he began his philosophical studies at St. Mary's Major Seminary, Ggaba, Kampala, in the neighboring state of Uganda. After the completion of his studies in Philosophy, the young seminarian was sent by his Bishop to Rome in 1947 for his course in Theology. While completing his fourth year of Theology at the Urban College in Rome, he was ordained to the holy priesthood on October 3, 1950 by Cardinal Fumasoni-Biondi.

His theological studies having been completed, Father Otunga returned to his diocese in Kenya and was assigned to the faculty of St. Joseph's Major Seminary, Kakamega. There he remained until 1954 when he was called to the Apostolic Delegation in Mombasa by Archbishop Knox to become the latter's private secretary. Father Otunga was holding this office when his nomination to the episcopacy was announced by the Holy See.

The Diocese of Kisumu has over 300,000 baptized Catholics and 35,000 catechumens. The diocese is under the care of the Mill Hill Missionaries who number one hundred priests and eight brothers. African priests, Brothers and Sisters number 10, 5 and 121 respectively.

21ST AFRICAN BISHOP NAMED

Pope Pius XII has appointed Father Cornelius Citsulo, an African priest, Vicar Apostolic of Dedza, Nyasaland, British East Africa. The prelate is 47 years of age and studied at the Major Seminary in Kipalapala.

INTENTIONAL SECOND EXPOSURE

New Negro Priest for the Chicago Archdiocese

The Reverend George H. Clements, a native of Chicago, was ordained to the holy priesthood for the Archdiocese of Chicago on May 3, 1957. The ordaining prelate was His Eminence, Samuel Cardinal Stritch, and the ceremonies were held in the Immaculate Conception Chapel of St. Mary of the Lake Seminary, Mundelein, Ill. Forty-four others were raised to the priesthood at the same ceremonies.

Father Clements is the son of Mr. and Mrs. Samuel Clements. He was born January 26, 1932 and was educated at Corpus Christi Elementary School, Quigley Preparatory Seminary, both in Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill. In the seminary Father Clements earned the degree of Bachelor of Sacred Theology (S.T.B.) and Master of Arts.

The new priest, who is the second Negro diocesan priest of Chicago, celebrated his First Solemn Mass on May 4 in St. Brendan's Church, Chicago.

(In our June issue of the "Messenger", we presented a list of 73 U. S. Negro priests. Father Clement's name was omitted from this list. Hence, the count is now 74 U. S. Negro priests at home and abroad.)

ONE OF THESE DAYS I must go shopping! I am completely out of self respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace,—we are a little low on that and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very becoming on her and I think that some might look equally well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also I mustn't forget to have my sense of humor mended and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of goods is depleted. —Spyglass.

PROGRESS IN AFRICA

In Africa the progress of Christianity is both spectacular and troubling. Fifty years ago, baptized and catechumens together numbered only 1,350,000; thirty years ago, in 1927, there were 4,500,000; at present there are 22,000,000. This 1955 figure covers the entire continent with its approximately 213 million inhabitants. To exercise the ministry among the Christians and do pioneer work, the Catholic Church is employing 10,000 foreign priests and 2,000 African priests, while almost 2,000 African students are preparing for the priesthood in 46 major seminaries. These results are preoccupying precisely because of their success. In fact, to care adequately for 22 million Christians, 22,000 priests, not 12,000, are necessary, if the advance of Catholicism is not to be retarded for lack of workers. And it is necessary to act quickly. Africa is still open and it is possible to work with complete freedom. In ten years it may be too late.

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- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY

"St. Augustine's" Bay St. Louis, Miss.
"Marygrove" Arlington, California
"St. Mary's" Techny, Illinois
"Sacred Heart" Girard, Penn.

Name_____ Age____

Address_____ Grade____

City_____ Zone__ State____ Phone____

ACORNS by A. Corne

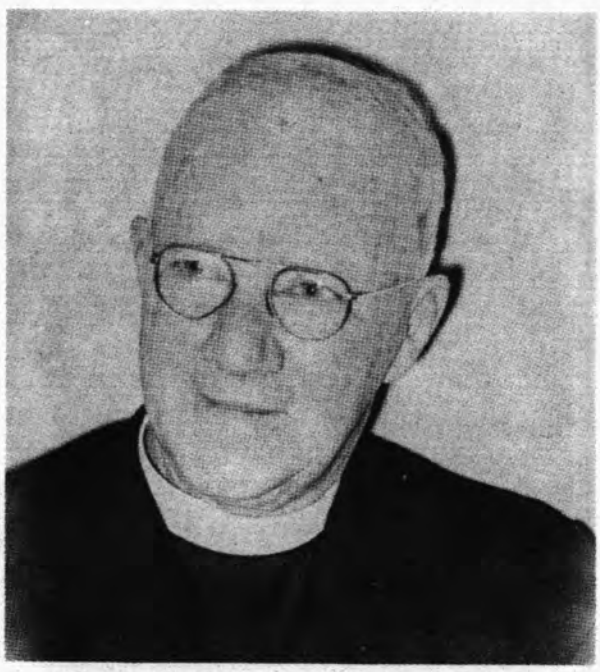
ACCOMPLISHMENT

They who can build
While dreaming, too,
Will find no emptiness
To rue.

ATTACHMENT

So lovely can
Our trifles be,
That losing them
Is misery.

Sept. 21, 1907 — Sept. 21, 1957



REV. JOHN J. ALBERT, S.S.J.
Jubilarian

St. Augustine's Catholic Messenger staff, in the name of all Divine Word missionaries of the South, congratulates Father Albert on the occasion of his golden jubilee as a priest. He has been a great missionary among the Negroes of the U. S.

along The Divine Word Mission Trail!!

Singing class of the 3rd and 4th graders, with three of the seven lay teachers who assisted in the Religious Vacation School.

Procession before the Confirmation ceremonies, with the pastor, Father Leo Weng, S.V.D., and two Sisters of the Most Holy Sacrament.

Religious Vacation School

July was a happy time for the children of St. Joseph's Mission, Maurice, La., when the parish Confraternity of Christian Doctrine conducted Religious Vacation School. For four weeks the bus brought 120-130 children from the first to the sixth grades to receive instructions by 2 Sisters of the Most Holy Sacrament, aided by 7 lay teachers. On Sunday, July 21, the Most Reverend Maurice Schexnayder conferred the Sacrament of Confirmation on 31 boys and girls, and on 14 aduts. The RVS closed on July 26 with a program given by the children.

Bishop Maurice Schexnayder of Lafayette confers the Sacrament of Confirmation, assisted by Divine Word Fathers Bernard Keller and Maurice Rousseve.

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Paint Job at Yazoo City, Miss.

Father Joseph Stier, S.V.D., pastor of St. Francis of Assisi Mission in Yazoo City, is fortunate in having Mr. Mike Lee. Although 64 years of age, he works throughout the week giving the mission church and school a paint job. Giving his time and labor gratis to the mission, Mr. Lee explains: "I am working for God and souls." Now if Father could only find a few self-sacrificing souls to help him buy the paint! The address of Father Joseph Stier, S.V.D., is 708 East Powell Street in Yazoo City, Mississippi.

Appointments

In opening our new seminary in California and in taking over a new mission in Los Angeles, Calif. (St. Leo's on Imperial Highway), several changes in personnel in the Southern Province were necessitated. Following is a list of the new appointments:

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Marygrove — Arlington, Calif.

Rector, Very Rev. Christian Baker, S.V.D.; Ass't. Rector, Father James Mertz, S.V.D.; Teacher, Father Theodore Koeller, S.V.D.; Teacher, Father Clarence Howard, S.V.D.; Ass't. Prefect, Father George Heffner, S.V.D.; Promoter of Mission Interest, Father Richard Graham, S.V.D.

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Christ the King, Jackson, Miss.: Pastor, Father Mark Figaro, S.V.D.

St. Rose de Lima, Bay St. Louis, Miss.: Ass't. Pastor, (pending mission

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DIRECTORY OF U.S. NEGRO PRIESTS

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With these additions the number of U. S. Negro priests now stands at 76: 65 in the U. S. and 11 in the foreign missions.

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Catholic missionaries whose own sacramental life is too individualistic and who are not liturgical minded should not be sent to convert pagans who have a deep notion of a social sacramental life. Bishop Willem van Bekkum, S.V.D., Vicar Apostolic of Ruteng, Flores, Indonesia, made this a major point in his address to the fifth annual Fordham University Conference of Mission Specialists. Converts to the Church in pagan lands, he declared, lose much of their family and community heritage when they have been converted by missionaries who are not liturgical minded and have little sacramental understanding. He indicated that these mission converts come from their pagan religions with a basic notion of liturgy as communal worship of God in which they, the people, take an active part. Unfortunately, he further indicated, they often lose this most important notion if they are converted to Catholicism by missionaries who do not realize it is also the key point of the Catholic liturgy.

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Help Complete a Burse

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	$ 10.00	$4,709.74	$ 280.26
St. Joseph	156.00	2,595.50	2,248.50
Blessed Martin de Porres No. 6	34.00	1,486.74	3,479.26
Little Flower	5.00	1,288.25	3,706.75
St. Jude	28.00	1,661.50	3,310.50
Holy Ghost	5.00	1,081.70	3,918.30
St. Matthias	———	861.50	4,138.50
St. Elizabeth	———	583.00	4,317.00
Our Lady of Fatima	9.00	591.00	4,409.00
St. Madeline Sophie Barat	6.00	351.50	4,642.50
St. Martha	———	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	$504.00	$1,995.00	$1,514.00
Sacred Heart	———	903.00	4,097.00
Our Lady of Fatima	———	54.00	4,946.00
St. Joseph	43.50	27.00	4,929.50
Holy Ghost	5.25	35.25	4,964.75
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Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your ..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

SEMINARY NEWS

AT "ST. AUGUSTINE'S"— BAY ST. LOUIS, MISSISSIPPI

SUMMER SCHOOL: It was a hectic summer here at the seminary with many comings and goings. The regular school semester had scarcely been completed when nine of the major seminarians drove to the Jesuit-conducted Spring Hill College outside Mobile, Alabama. Taking 6-week courses, mainly in Education, were Fraters Donald Bates, Robert Hoffman, Raymond Caesar, Malcolm O'Leary, Thomas Potts, Reynold Schnyder, Joseph Simon, Gerald Garry and Felix Casimir. Living and studying on beautiful Spring Hill's campus was a gratifying experience. Furthermore, seminary friends in Mobile made the scholastics most welcome, notably the John Nicholas and the Robert Buck families.

* * *

Father Elmer Powell has deserted his office of Assistant Prefect in the minor seminary. This coming year he will be full-time Assistant Editor of *St. Augustine's Catholic Messenger*. During the summer, Father Powell attended the School of Journalism of Northwestern University in Evanston, Ill., doing course work in writing, typography and lay-out. He returns to the editorial staff with an abundance of enthusiasm and new ideas.

* * *

NEW APPOINTMENTS: Through most of the summer, rumors spread along the grapevine concerning pending appointments. By August 1 most of the rumors were made official. — After more than 25 years here at St. Augustine's Father Christian Baker is going to California as the first Rector of our new Divine Word Seminary at Arlington. Accompanying him is one of the newly-ordained priests, Father George Heffner, who will serve as assistant prefect of students and teacher. — Fathers Mark Figaro and Gerald Lewis, both of whom have been teaching at the seminary for the past few years, are leaving to assume parochial duties. Father Figaro goes to Christ the King Parish in Jackson, Miss., as Pastor while Father Lewis will be Assistant Pastor at St. Mary's in Vicksburg, Miss. — Another priest to take up pastoral work is Father Lawrence Friedel. Like Father Baker,

Photographed with the Dominican retreat master, Father John M. Nugent, O.P., are the Divine Word Missionaries who made their annual retreat at St. Augustine's in June.

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* * *

NEW APPOINTMENTS: Through most of the summer, rumors spread along the grapevine concerning pending appointments. By August 1 most of the rumors were made official. — After more than 25 years here at St. Augustine's Father Christian Baker is going to California as the first Rector of our new Divine Word Seminary at Arlington. Accompanying him is one of the newly-ordained priests, Father George Heffner, who will serve as assistant prefect of students and teacher. — Fathers Mark Figaro and Gerald Lewis, both of whom have been teaching at the seminary for the past few years, are leaving to assume parochial duties. Father Figaro goes to Christ the King Parish in Jackson, Miss., as Pastor while Father Lewis will be Assistant Pastor at St. Mary's in Vicksburg, Miss. — Another priest to take up pastoral work is Father Lawrence Friedel. Like Father Baker,

Photographed with the Dominican retreat master, Father John M. Nugent, O.P., are the Divine Word Missionaries who made their annual retreat at St. Augustine's in June.

Every three years a Provincial Chapter is called to discuss the past with superiors and to formulate plans for the future. Pictured here, front row, is the provincial council consisting of Fathers Anthony Bourges, Hubert Posjena, Robert Pung (provincial superior), Joseph Eckert and John Kemper; back row, left to right, are Fathers Theodore Koeller, Joseph Holken, Christian Baker, Paul Kuhl, William Adams (rector of St. Augustine's), John Gasper, Joseph Guetzloe, Joseph Stier and Harold Perry. They represent the Southern Province and its missions from Mississippi to California.

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1st Retreat of 1957
Fr. Arthur Winters, S.V.D.
(Retreat Master)
June 14, 15 and 16

* * *

RETREATS: There were retreats all during the summer at the seminary. During the second week of June, Divine Word Missionaries of the Southern Province convened here for their annual retreat under the direction of Father John M. Nugent, O.P. At the close of the retreat, several of the Fathers remained for the periodic Provincial Chapter. The policy-making series of meetings and conferences was chairmaned by the Very Rev. Robert E. Pung, Provincial.—Towards the end of July, Father William A. Williams made a return visit to the seminary from Techny, where he was assigned last year. He had been especially invited to conduct the retreat for the Brothers. — Almost every weekend during the summer, retreats and days of recollection were conducted for the laity and under the direction of Father Arthur Winters.

* * *

VACATION: At diverse times during the summer eight of the nine scholastics who had finished their course in Philosophy took time out for a two-week vacation period at home. Frater Edwin Geers and Frater Francis Shigo spent the summer at Arlington, Calif.,

helping to get our new seminary ready for occupancy in September.

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TO COME: As we go to press, it has just been announced that a series of weekend retreats for Altar Boys will begin in October. Those interested may contact the Vocational Director, Father Hubert Singleton, S.V.D., here at St. Augustine's.

AT "MARYGROVE"— ARLINGTON, CALIFORNIA

DOORS OF MARYGROVE Divine Word Seminary were opened September 3rd to admit the first students beginning their fourteen year course of study and preparation for the missionary priesthood. This is the date we had long awaited. In the High Mass celebrated the following morning, the friends and benefactors who through their prayers, encouragement and financial help made all of this possible, were gratefully remembered.

Pictured here are the Very Reverend Rector, Father Christian Baker, S.V.D., and the Assistant Prefect, Father George Heffner,, S.V.D. The balance of the faculty and community include Divine Word Fathers Theodore Bauman, Richard Graham, Clarence Howard, Theodore Koeller, James Mertz; and Brothers Polycarp, Cyprian and Richard.

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BOYS and GIRLS' CORNER

Dear Boys and Girls:

Here we are with the month of September back again! You know what that means—or don't you? In a few days all of you, or most of you, will be back in school once more. But if you try to study your lessons better than you did last year, if you try to help your teacher to help you by being kind and obedient, if you try to receive Holy Communion and attend Mass regularly, if you try to write to me very often and enter in the contests, then we are going to have a grand time this year.

A. CORNE'S MAIL BOX

Roberta Trexler

Dear A. Corne,

I was very pleased and surprised when I saw my contest picture in the April issue of the MESSENGER . . . . I want to thank you for printing my contest picture — my brothers are going to send in some more pictures, too. I'm sending you one of my school pictures. Thank you again.

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My age is 10 and I go to the A. C. Houghton School in Irrigon. My name is Cecelia Ann LaHue. I was named after two Saints, St. Cecelia played organ and St. Ann was Mary's mother. I will close my letter now. Yours truly,

Cecelia LaHue
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I must admit, Cecelia, that the art work in the CORNER is rather well done. I hope you will try again and again to win a prize. May your two patron Saints, Cecelia and Ann, watch over you!

Dear A. Corne,

I don't suppose our South America is included in your "pen & ink" competitions, but we are sending you two drawings anyhow. Both boys are very interested in your articles, as well as ourselves. Thank you for the Magazine and its message.

Mrs. M. Gordon-Firing
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Mother said the book will make a very interesting family reading study. She plans to read it aloud. Then we can discuss it as regards to applying the virtues of Saint Therese to our own life.

I was also very happy that my drawing won. Mother has encouraged me to work hard on my drawings. She thinks that I show talent. She studied with a well known artist.

I know you are very busy but I'd like to hear from you some time. God bless you. Sincerely yours,

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New Richmond, Ohio

Cheryl, it really gives me great pleasure to know that I made somebody happy with the prizes that I sent out. Even though they were late, too! Your mother's plans for reading the life of St. Therese are very good. I am sure that the whole family will benefit from such reading and discussion.

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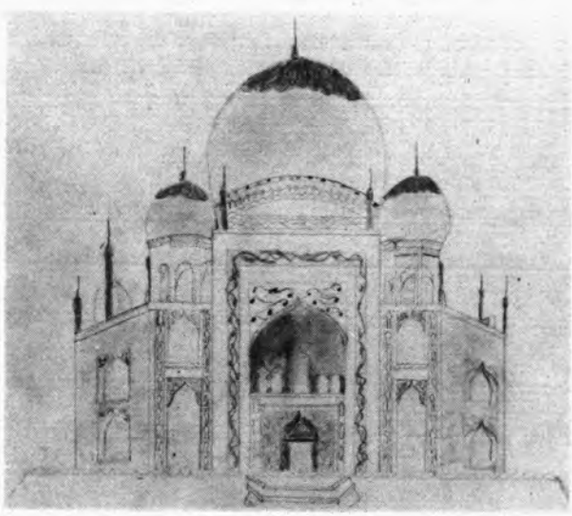
The summer months brought in some very nice drawings for the judges to choose from in picking this month's winners. They are Tony Weaver, Judith Aichner, and Joy Braud. Here are their drawings:



ALADDIN'S PALACE
by Tony Weaver, Chicago, Ill.

THE ANNUNCIATION
by Judith Aichner, Erie, Penn.

HOLY INNOCENCE
by Joy Braud, Baton Rouge, La.

These are fine drawings and they should inspire other young artists to try their hand at winning a prize.

Honorable mention among the older boys and girls goes to Simone Racine of Brandon, Vt.; L. Gene Paul Guillory of Elton, La.; Clara Schneider of

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Drawings were also sent in by Trudy Funsch of Flint, Mich.; Cecelia LaHue of Irrigon, Oregon; Terrence Geigen of Seattle, Wash.; Mary Matchefts of Fond du Lac, Wis.; Lester Boehmer of Parkston, So. Dak.; Jean Reisinger of Sauk City, Wis.; and Paul Gordon-Firing of Montevideo, Uruguay.

I also heard from Joseph Sternagel of Youngstown, Ohio; and Joe Schneider of Beckemeyer, Ill. To these and all our young readers, HELLO and GOD BLESS YOU. I'll be waiting to hear from you.

* * *

Mary had a little lamb,
Its fleece was white as snow—
But I won't say another word
Because the rest you know!

I wonder what you can do with the following poem. It needs some words. So I say to you just what your daddy says to the man who sells him gas for his car — "FILL 'ER UP!" I'll bet you have to ask for help in completing this poem right! We'll see about that!

COMPENSATION

I have a little song to ———;
I learned it from my ————:
Some of us have one ———,
And some of us ————.

Today I took a little ———
And saw a bird on ———;
That little birdie couldn't ———,
But neither can I ———!

There you have it, boys and girls! FILL 'ER UP! and I'll admit that you have a good ear for poetry.

* * *

Every time you visit the church before or after school, or even in between, whisper a little prayer to Jesus in the Blessed Sacrament for the work of the missions, especially here in our beloved South. And remember me to Jesus, too. May God bless and keep you always.

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"St. Augustine's"
Bay Saint Louis, Miss.

. . . remember the HOME and FOREIGN MISSIONS

by enrolling in . . .

The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year. Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ **Zone**_____ **State**_____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT and MAIL

To
St. Augustine's
MESSENGER
Bay St. Louis
Mississippi

INTENTIONAL SECOND EXPOSURE

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CUT OUT and MAIL

To
St. Augustine's
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Bay St. Louis
Mississippi

at Last!

AN ORGAN

For St. Augustine's *Seminary Chapel*

We need this organ.

To give proper Solemnity to the highest form of Catholic worship—the High Mass.

To enhance and beautify chapel devotions for the fathers, brothers, seminarians, students and our always welcome visitors.

OUR HOPE

is to install this outstandingly beautiful organ, considered to be an instrument of outstanding quality.

Our Modest Suggestion

If each reader of this page will donate only 25¢ our hopes can be realized.

HELP US REACH OUR GOAL

Donations received this month	$419.54
Donations received to date	5,200.89
Funds necessary to reach our goal	13,400.00
Balance needed	8,199.11

25¢

Merely attach 25c with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

DIVINE WORD MISSIONARIES

Bay St. Louis, Mississippi

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name .....

Address .....

City ..... Zone..... State.....

N

.54

.89

.00

.11

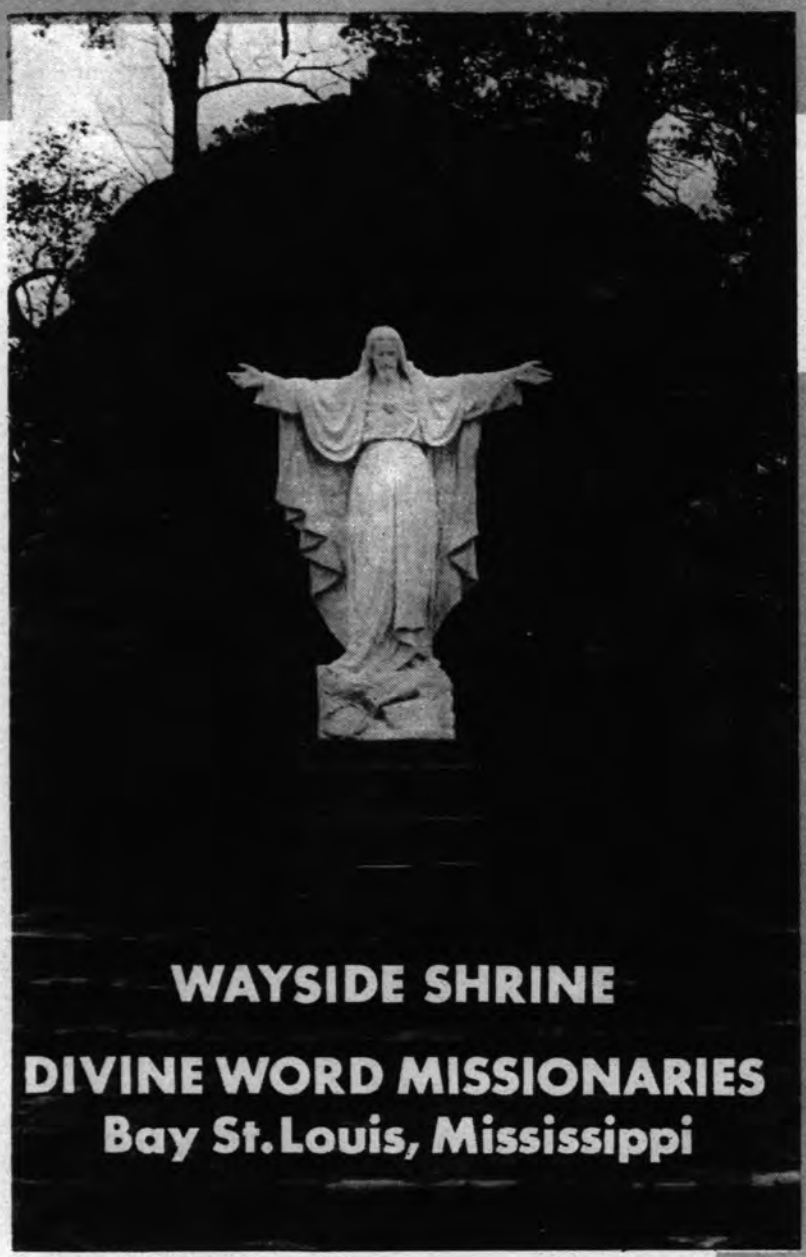
nd ask that
your Masses

CATHOLIC

ST. AUGUSTINE'S Messenger

OCTOB

MONTHLY NOVENA to the SACRED HEART



NEXT NOVENA

OCTOBER 24 — NOVEMBER 1

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province

★ **Novena ends on the First Friday of each month.**

★ **Daily during the Novena a Mass will be said for your petitions.**

★ **Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.**

★ **Send your petition and offering before the first day of the Novena.**

Date .....

Dear Father Pung:
Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrfices for your Missionaries.

Name ....

Address .....

City ..... **Zone** .....

MY PETITION .....

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

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Our Cover

The late Very Reverend Aloisius Grosse-Kappenberg, S.V.D., Superior General of the Society of the Divine Word is the October cover picture. On August 27, Father Kappenberg succumbed to acute leukemia in the Collegio del Verbo Divino in Rome. He had wisely guided the Society of the Divine Word for ten years. The MESSENGER solicits for him the prayers of subscribers and friends. May he rest in peace!

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE *with a* MESSAGE

ST. AUGUSTINE'S CATHOLIC **Messenger**

OCTOBER, 1957 — VOLUME XXXIV, NUMBER 8

Rev. Robert E. Pung, S.V.D.
Editor
Rev. Elmer S. Powell, S.V.D.
Associate Editor
Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
Rev. Hubert Singleton, S.V.D.
Contributing Editors
Mr. Harold F. Hall—*Circulation Consultant*

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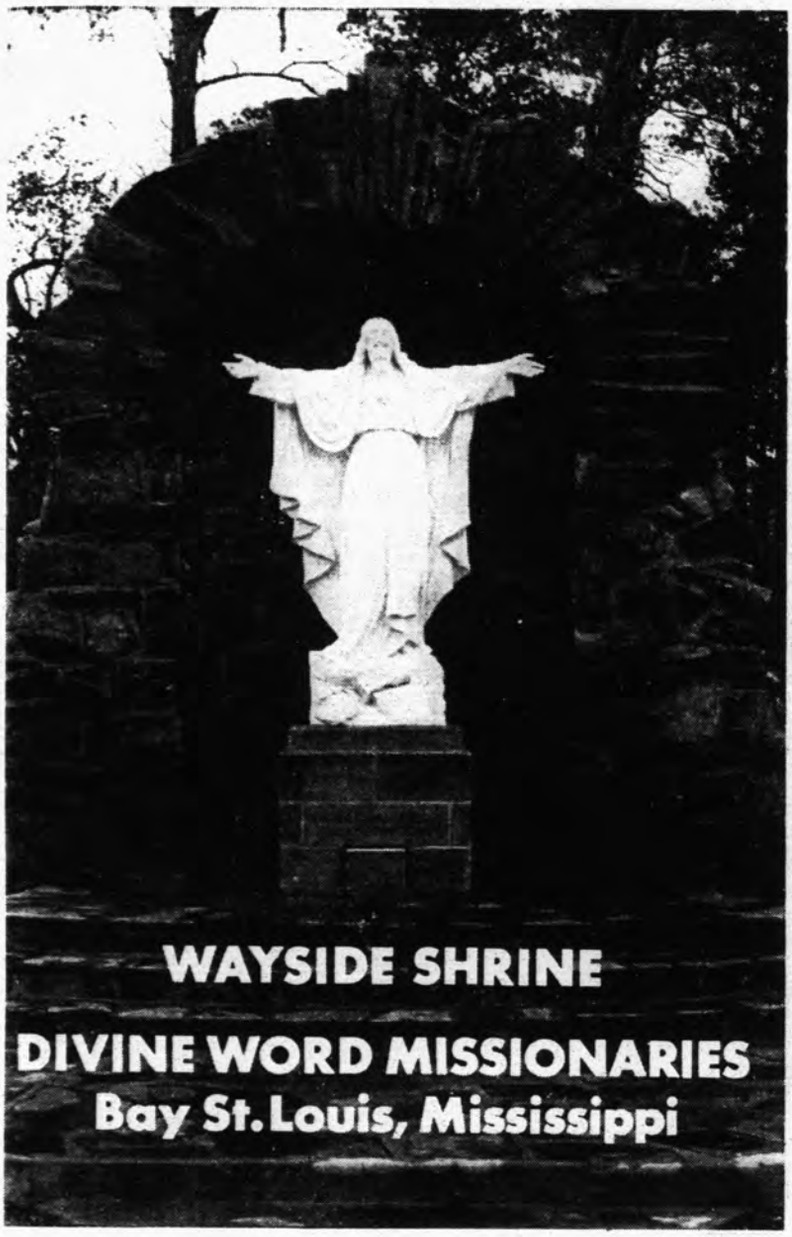
MONTHLY NOVENA to the SACRED HEART



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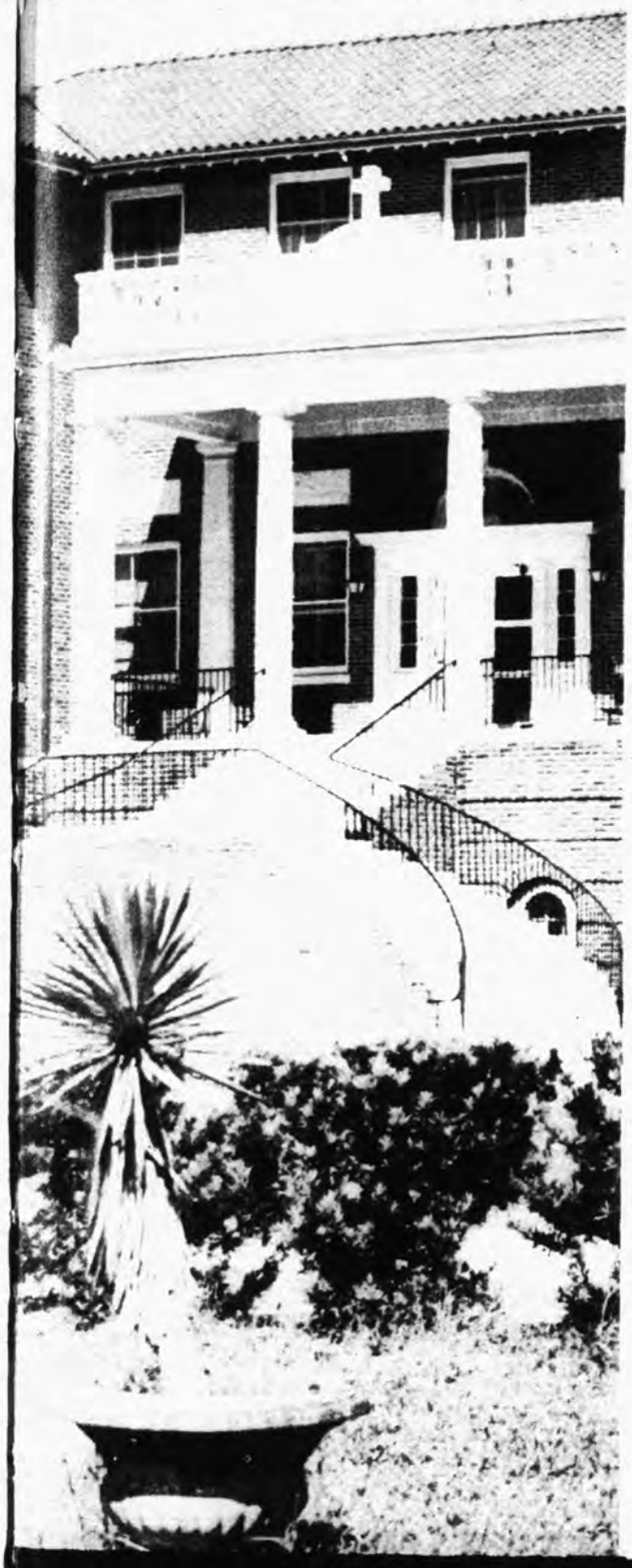

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Our Cover

The late Very Reverend Aloisius Grosse-Kappenberg, S.V.D., Superior General of the Society of the Divine Word is the October cover picture. On August 27, Father Kappenberg succumbed to acute leukemia in the Collegio del Verbo Divino in Rome. He had wisely guided the Society of the Divine Word for ten years. The MESSENGER solicits for him the prayers of subscribers and friends. May he rest in peace!

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE with a MESSAGE

ST. AUGUSTINE'S CATHOLIC

Messenger

OCTOBER, 1957 — VOLUME XXXIV, NUMBER 8

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"To those, therefore, who are striving after supernal happiness, this medium of the Rosary has been most providentially offered, and it is one unsurpassed for facility and convenience. For any person even moderately instructed in his religion can make use of it with fruit, and the time it occupies cannot interfere with anyone's business. Sacred history abounds with striking and evident examples. It is well known that there have been many persons occupied in most weighty functions or absorbed in laborious cares, who have never omitted for a single day this pious practice."

(Leo XIII, Encyclical Letter "Fidentem Piumque," September 20, 1896.)

That Mary, the Mother of God, is the Mediatrix of All Graces is the unanimous teaching of Catholic Tradition. In Heaven, Jesus grants the least wish of His Mother, just as on earth, He yielded to her request at Cana of Galilee. All heavenly favors and blessings come to mankind through her hands!

The month of October impresses this truth on our minds. In every cathedral and church, in every chapel and shrine, the Faithful will join in 'telling their beads' and meditating on the Mysteries of the Holy Rosary. Over and over again, they will recite the angelic salutation: 'Hail, full of grace, the Lord is with thee . . . '

The Rosary is a life-line. Mountain climbers depend on the rope which the leader secures to a solid rock or other security. When a mountain climber 'slides up' a nearly 90 degree mountain side with 3,000 feet of air beneath him and the bottom, he knows his life depends on the rope around his waist! Such a climber distrusts his own strength and courage, for in this precarious position, they are useless!

So, in this vale of tears, we strive to

Our Lady of the Rosary is the title of the Rosary Grotto at Rosary Catholic Mission, Hattiesburg, Mississippi. Father Thaddeus Boucree, Divine Word Missionary is pastor of Rosary.

climb the mountain and reach the peak of supernal peace. Our Blessed Mother is at the top managing the rope, which is the Rosary. Strength, grace and spiritual favors and helps come from the leader of the mountain-climbing party, Mary. All other climbers are entirely dependent on her for life — spiritual life, hence she is the Mediatrix of All Graces. God has wished it so!

May our sincerity and devotion during the public recitation of the Rosary this month so impress Our Lady that she obtain for all her children an abundance of grace and the largess of Divine Favor.

NEGRO PRIEST ORDAINED IN BAHAMAS

In June Bishop Paul L. Hagarty, O.S.B., Vicar Apostolic of the Bahamas, ordained Charles L. Coakley to the Holy Priesthood in the cathedral of Nassau. A convert to the Catholic Faith, Father Coakley was baptized in 1947 and made his studies at St. John's University, Collegeville, Minn. After his conversion, Father Coakley's entire family embraced the Catholic Faith.

The Rev. Patrick Peyton, C.S.C., founder of the Family Rosary Crusade is shown in a movie studio in Madrid, making a film series depicting the fifteen mysteries of the Rosary. (Religious News Photo)

INTENTIONAL SECOND EXPOSURE

. . . Editorial

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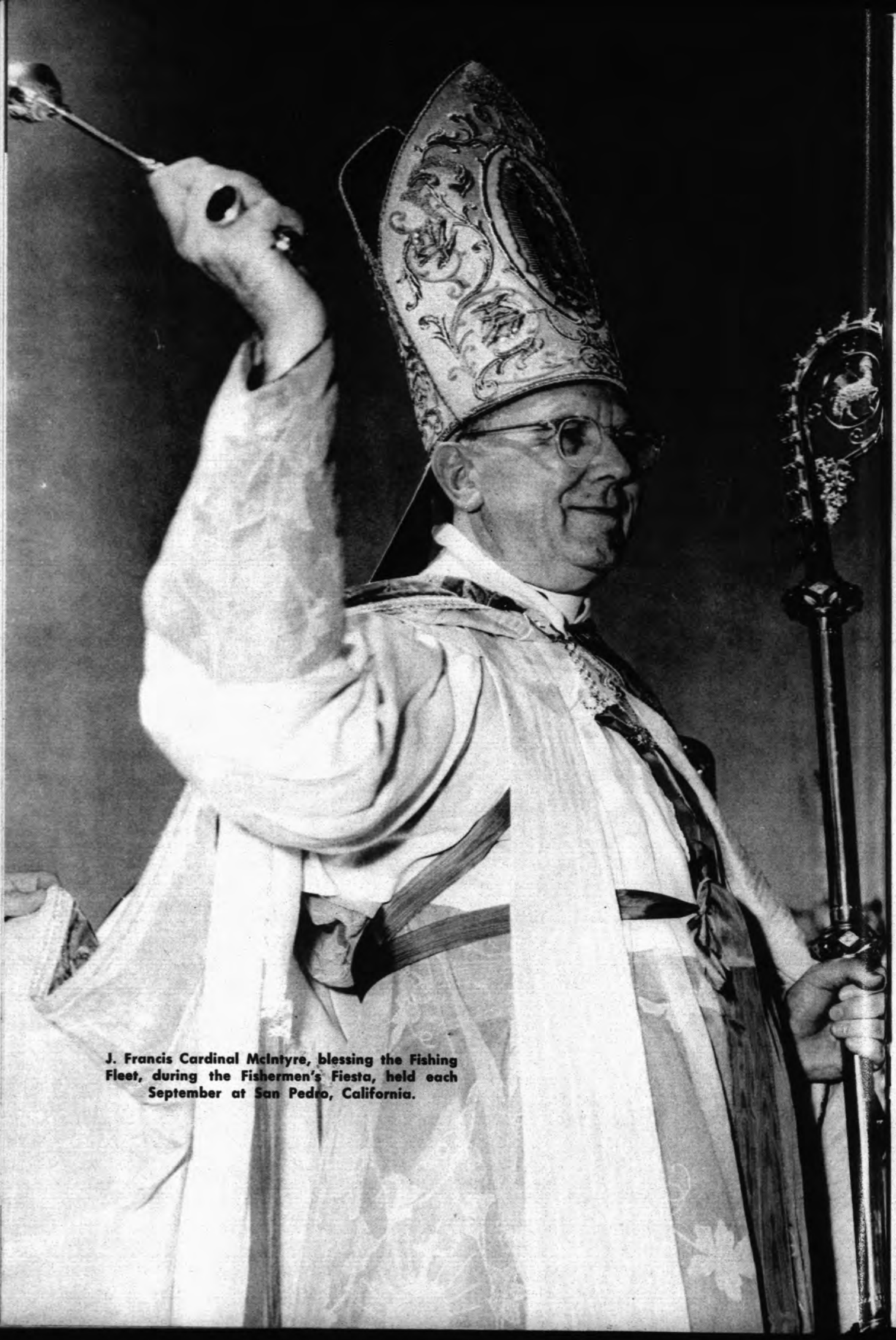

J. Francis Cardinal McIntyre, blessing the Fishing Fleet, during the Fishermen's Fiesta, held each September at San Pedro, California.

Part of the Fishermen's Fleet, alongside of Fishermen's Wharf, on the Sunday of the Blessing.

Fishermen's Fiesta

By Clara L. Brautovick

As summer deepens along Fishermen's Wharf, Los Angeles Harbor, at San Pedro, there is a mounting feeling of excitement in the air. The men mend their nets with more verve as they squat on the decks or along the pier. It will soon be September and that will bring the annual Fishermen's Fiesta; the time for the blessing of the fishing fleet, the time for thanksgiving for past safe voyages, the asking of God's continual guardianship for the year to come. And it will be a time of giant fish fries, of decorating of the fishing fleet and competing for prizes, of a parade of boats up and down the channel.

Men who make their living from the sea have long recognized their greater dependency upon God. The custom of asking priests to come down and bless their ships goes far back into antiquity. San Pedro has the largest fishing fleet in the world, with four hundred ships and seventeen hundred fishermen — the greater part are Yugoslavs, with many Italians, Mexicans and men from all races. It is only natural that the thought should come that they ask God's help. Thus about ten years ago the fishermen revived the European custom of blessing fishing craft.

The idea caught on at once. The priests of the simple wooden church, Mary, Star of the Sea, — built in 1889 and known as the fishermen's church — fell in heartily with the plans. A Sunday in September would be chosen each year. The day would open with a Solemn High Mass, a procession of soldiers, sailors and marines, Knights of Columbus, laymen, would form before the church. Fishermen would carry the image of Mary down to the water's edge. Church and civic dignitaries would follow in automobiles.

The past Fiesta, on September 16th last, was a great success with over one quarter of a million people attending.

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Actually the festivities get started about a week before. A queen and her attendants are chosen. By Friday night the Fiesta is really underway with a great fish fry and with booths along the wharf featuring foods of other countries. Then there is street dancing.

But the highlight of the Fiesta is the religious aspect on Sunday when James Francis Cardinal McIntyre, archdiocese of Los Angeles, offers his prayers and blesses the fleet. The beloved Cardinal says in part, "With thy Holy Hand, O Lord, bless these boats and all who sail hereon as Thou did deign to bless Noah's Ark in its course during the deluge."

Secretary of Interior Fred A. Seaton spoke to the 1956 gathering and said in part, "It seems to me to be altogether appropriate that the Old World custom of blessing the fishing fleet is reproduced in so many of the important fishing areas of America. It is especially appropriate at San Pedro — the world's largest commercial fishing port—should do so. What an inspiring sight it is to see your fishermen expressing they prayerful gratitute to God for their bountiful harvests from the sea."

This year's theme was "A whale of a tale". The Italian fishing boat, St. Anielle II, portraying a whale, won the $12,000 sweepstakes prize among the non-sponsored group. The Coral Sea, depicting "The bounty of the sea", won first prize in the sponsored group.

When the religious and civic ceremonies are over the boats move out into the channel, their whistles blowing, for the water parade and the judging. But just before this starts a procession of teen age girls dressed in white, fishermen's daughters, toss flowers onto the water in tribute to those who have sailed off blithely into the west, never to return.

Most of the decorated boats are purse seiners, though there are smaller ones that can be operated by two people, often a man and his wife, who take off with the morning sun, go out beyond the breakwater and fish for albacore all day and return to snug moorings as the sun reddens the west. The purse seiners, so named because of their purse nets on the aft deck — the mouth of which can be drawn together like a purse, may be gone for a few days or a few weeks, according to the catch. The waters off Mexico are favorite grounds for them. Each has a high crow's nest where a man watches with binoculars for schools of porcupine usually; a sign that fish are to be had there. When their ice packed holds are filled they turn homeward again. Most of the boats are co-operative, the larger the catch, the bigger the pay.

There are some of the fishing fleet ships that are large enough to have a small plane aboard that can take off and land on deck. They will take off and scout the sea for likely fishing grounds. These ships may be gone from port for months. Just to stand landside and watch one of these load provisions is a fascinating way of spending a peaceful morning. Sometimes these ships go as far south as Peru and one skipper told us that he'd gone through the Panama canal to the mouth of the Amazon River. The catch had been disappointing and the voyage showed a loss. The waters of the Atlantic were too muddy at the mouth of the Amazon for good fishing.

They are a healthy, hearty run of fellows, these fishermen. Among these seventeen hundred are men of all races and they appear to work together in jovial harmony. One has the impression that they find life pleasant. What more honorable profession would a man want? When Jesus looked for his apostles it was to the fishermen that he went.

She paid us a visit

Mother Cabrini

By M. Barbara McBriarty

When I was very young, my family moved to a village in the foothills of the Catskills, on the West Shore side of the Hudson River, in New York State, six miles north of another small village named West Park. The entire country in that region of New York State is wondrous in its beauty of mountains, river and valley. In the distance, to the far north, you can see the Adirondacks, and in another direction the distant tops of the White Mountains in New Hampshire.

We had been living in our home for some time when my family got to know the Sisters at the Orphanage at West Park. My father had died, and the sisters were a great comfort to my mother, and my aunt who lived with us. Regularly, their horse and buggy, with one of the sisters driving, would come through our gray stone gateway; sometimes, they would come through a shower of apple blossoms in the Spring, or through the dust of July, or the golden leaves of Fall, or over the frozen ground of winter. But usually in Winter we saw them less frequently.

We used to watch for the Sacred Heart Orphanage, clinging to the side of the cliffs at West Park, overlooking the Hudson, when we passed it in the boat enroute to Poughkeepsie where we went shopping. My mother would say: "That's where the Italian sisters live." Also, when we drove past the gates on the state road, we would watch for the letters over the entrance: "Missionary Sisters of the Sacred Heart."

One day, something special occurred. The sisters came to see us, as usual, but they brought with them a guest. None other than their Mother.

I remember how my mother talked to this Mother, while one of the other sisters engaged in a conversation with me. What my mother and the Reverend Mother said, I do not know, except that when they left, my mother told me she had, among other things, asked the sister why it could be that I was good in my studies but simply terrible in arithmetic! The sisters had assured her there was hope for me, because it was usually that way with children: they liked arithmetic and disliked Spelling and English, or they despised arithmetic and were very fond of Spelling and English.

The years passed. I forgot the visit of the "guest". We continued to go back and forth past the Orphanage of the Sacred Heart. Changes occurred, we moved away. Then, some years ago, we heard a lot about Mother Cabrini and her Canonization. Things were written about her, her picture was in books and magazines. The first picture I saw of her, made me ask myself: "Where have I seen her?" Her eyes were familiar, the short figure,

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and the habit, were familiar. At first, I could not remember, nor know why she looked so familiar, then suddenly, I knew! She was the guest from West Park, she was the Reverend Mother the Sisters had brought to visit us, and who had talked so long with my own mother and aunt.

What had she been doing during all of these years to make her a saint? Besides being a holy person, she had been founding orphanages, schools and hospitals. Most of all, she had found Christ in the true sense of the meaning. The Sacred Heart. She had a special devotion to the Sacred Heart of Jesus.

I learned that Mother Cabrini had crossed the ocean twenty times, and her mission field sounded like a travelogue. Beginning in Codogno, Italy, the "Cradle of the Institute", she spread her work through other parts of Italy, before embarking for the United States of America; West Park, New York, Granada, Nicaragua; New Orleans, Louisiana, Brooklyn, New York, back to Italy, to Rome, to Buenos Aires, Argentina; Paris, France, New York City again, Chicago, Illinois, Scranton, Pennsylvania, Newark, New Jersey; Madrid, Spain, Italy including Rome again, back to Spain, back to Italy, to Buenos Aires again, Santa Fe; Villa Mercedes, Argentina, New Jersey, London, England; Denver, Colorado, San Paolo, Brazil, Chicago, Seattle, Washington; New Orleans again, Denver, Colorado, Los Angeles, California, Rio de Janeiro, Brazil; Chicago, Philadelphia, Dobbs Ferry, New York, and most of this done with poor health. All of this travel, of course, while it was doing God's work, was not what made her a saint. It was her interior life of holiness.

In all of her houses, she placed a statue of the Sacred Heart. Her dependence was on Him, and in Him alone.

Francesca Cabrini wanted to go as a missionary sister to China. It was Pope Leo XIII who commissioned her to America. Her obedience was instantaneous. She left for the United States.

Her ambition to be a missionary sister began when she was a small child. She was a delicate child. Rose, her elder sister, helped their mother raise her. Francesca was born on July 15th, 1850, when her mother was 52 years old.

The Child was Confirmed before she received her First Communion, and at eleven years of age, she was allowed to take the vow of chastity for one year, but at nineteen, she took it permanently. At thirteen, she was sent to a private school conducted by the Daughters of the Sacred Heart. She studied to be a teacher, and when her courses were finished, she applied for entrance to the Convent but was refused on account of her delicate health.

When Francesca was little, she played a game; she would make paper boats and fill them with violets and send them down the river, and call them her missionaries which she was sending all over the world. She contracted smallpox while taking care of others with the disease. She had a repugnance for sores and sickness, but later was to be the founder of hospitals.

When the mother died, Rose took over her sister's supervision entirely. Rose was strict, but Francesca was gentle and never resented her sister's abruptness. After Francesca had recovered from smallpox, the village priest asked her to substitute as a teacher for a couple of weeks. She did, and remained two years at it. Monsignor Serrati wanted her for some work at the House of Providence Orphanage. Francesca did not want to go for she still wanted to be a missionary sister. However, the Monsignor convinced her she should go temporarily, but she remained there six years. At the end of three years,

she took the habit, and at the end of six years, she took her vows. She had much trouble at this House, due to the difficult superioress, but they trained her for her future sanctity. She was under a woman, by the name of Tondini, who continually bore down on Francesca; however, at the end of six years, the humble nun was made superioress and called Mother Cabrini. She left the House of Providence with her own Order, which was to be the Missionary Sisters of the Sacred Heart.

Mother Cabrini arrived in New York City on March 31st, 1889, with seven nuns. The good ship Bourgoyne sailed from LeHavre not knowing she contained a future saint. She came to "work among the neglected Italians in New York". Her arrival was much sooner than expected, and although Archbishop Corrigan had invited her for this work, there was no place for the sisters to live. The sisters were first housed in a rooming-house at the edge of Chinatown, where the filth was such that there was no rest for them, and Mother Cabrini rested leaning against the bedpost. She was shy, but her continuous prayer and complete trust in God, gave her an indomitable strength.

It was suggested by the Archbishop that she and the other sisters return on the same ship which had brought them, but Mother Cabrini with her letter from the Pope, refused, and the Archbishop naturally allowed them to remain here. They were housed with the Sisters of Charity until the Contessa Palma di Cesnola gave them a house for an orphanage for Italians, and Mother Cabrini was on her way into her work.

Her life was a holy one and more than once things happened which could not be explained in natural terms. For instance, when the rice bin was empty and the sister told her, she looked at the statue of the Sacred Heart for a minute, and then told the sister to go back and look again; and the rice bin was filled.

Francesca Cabrini's work branched out and grew, and she returned to Rome for approval for her Order. While there, she venerated the relic of her great patron St. Francis Xavier, at the Gesu Church. Her work was now international in scope, but it was souls that mattered wherever they were. She included prison work in this crusade and her sisters helped many a prisoner to pray and find God. But, Mother Cabrini would not risk her sisters' spiritual life in any way, and when the Queen of Spain invited the sisters to live at the palace while teaching the princesses, Mother Cabrini refused.

She became an American citizen in Seattle in 1909, and this makes her the first American citizen to be canonized.

In 1891, the West Park house was established as the novitiate for the Missionary Sisters of the Sacred Heart. It was there that Mother Cabrini hoped to "rest" some day.

Never in strong health, in April of 1917, she went to Chicago, by bus, suffering from malaria. She continued to work. Her spirits and courage led many to think she was not seriously ill; however, on November 21st, she became sick in the Chapel. She would never let herself be called "Founder", for she considered the Sacred Heart of Jesus the Founder, and the Blessed Mother the Foundress.

She tried to engage in preparations for Christmas, but on December 22nd, she died. She had endeavored to go to the Chapel, but was unable to do so, and died so quickly that she did not receive Holy Communion on that day. Like her great patron, St. Francis Xavier, she went home to the Sacred Heart, after giving Him everything, herself, her work, her love. She founded 67 Sacred Heart of Jesus Houses in the U. S.

She did rest at West Park, New York, from 1917 to 1933. Her body is

now in the Chapel of Mother Cabrini High School in New York City.

Only 21 years after her death, Pope Pius XI raised her to Beata. Her Cause lasted ten years. On January 11, 1944, Pope Pius XII signed the Decree of Canonization and she was called Blessed. July 7, 1946, the solemn ceremony of canonization was conducted in the Basilica of St. Peter's.

This Saint, devoted to the Sacred Heart, used to say: "The Sacred Heart does all things so quickly, that I do not succeed in following Him." She was wont to say: "I have done nothing, the Sacred Heart of Jesus has done all . . . I am merely a witness of the wonders of God".

I can still see a golden evening in the area of West Park, with the sunset painting the whole countryside in purples, blues, gold, green, rose and pearl. I can see the sunlight pointing from the West against the gold letters on the iron gate of the Sacred Heart Orphanage: Missionary Sisters of the Sacred Heart. Little did I know, when I was very little, that I was passing the home of a great Saint of God, one who would be canonized, and one whom I had the privilege of actually meeting.

GOVERNOR IN CATHOLIC SAFE DRIVING GROUP

MONTPELIER, Vt. — Gov. Joseph B. Johnson of Vermont (right) is the 56,500th member of the Society of Our Lady of the Highways. He was enrolled here by the Rev. Hilary Sullivan, O.F.M., of Boston, the society's national director. The group, which promotes safe and courteous driving, is seeking 100,000 members throughout the country by the end of 1957. It was organized last year by the Franciscan Fathers of St. Anthony's Chapel in Boston. Five other governors of New England states have joined the society.

Magnificat

My heart sings out in adoration,
My soul rings out in jubilation:
'My Lord, my God, and my salvation!'

Because He saw me from heaven's throne
His handmaid, lowly and unknown,
Behold! All ages shall proclaim
Of me henceforth: 'Blest be her name!'
Because great things has done for me
He Who is Power and Sanctity.

His boundless mercy He imparts
Forever to God-fearing hearts.
Great deeds of might His arm has wrought,
And haughty minds He's brought to naught.
He conquered kings, with glory crowned,
And raised the lowly from the ground.
The poor He filled with bounteous fare,
The men of wealth received no share.

Keeping His mercy well in mind,
He was to us so good and kind,
As He to our forefathers swore,
To Abraham in years of yore,
And to his children evermore.

by (Rev.) Stanislas Esser

ST. THERESE and TEMPTATION

When we look into the life of a saint, there is always the desire of imitation. We look for things that we can imitate and for things which will help us to become saints. The things we invariably seek are the temptations that saint suffered and the means she used to be victorious over them.

In St. Therese of the Child Jesus, we have a saint who lived very close to our own age and who suffered much the same temptations as we. We can turn to her for an example and for imitation.

Let us look at the temptations that came to St. Therese. The first weakness which was evident in her early childhood was her pride. The Martins had almost worshiped their last-born child; everything she said was right and everything she said was clever. Her collection of toys shows that she was certainly spoilt, and for a long time she fancied that everything was hers by right. She had only to say, "I want it!"

The little Therese was eager, intelligent, headstrong, and almost unbelievably stubborn. When she had said "no," nothing could move her. There are several incidents in her childhood that give us good pictures of this. In her eagerness to get everything, she would push her older sister Celine out of the way, and on one occasion hit her in doing so. One day she was playing in the swing that her father had made for her. As her father passed on his return from some business, he called out to her, "Come and give me a kiss, my little Queen!" Therese did not wish to move, so she replied in a defiant tone, "You will have to come over here for it, Father!"

She performed a similar act of pride towards her mother. One morning Mrs. Martin wanted to kiss little Therese before going downstairs to be-

now in the Chapel of Mother Cabrini High School in New York City.

Only 21 years after her death, Pope Pius XI raised her to Beata. Her Cause lasted ten years. On January 11, 1944, Pope Pius XII signed the Decree of Canonization and she was called Blessed. July 7, 1946, the solemn ceremony of canonization was conducted in the Basilica of St. Peter's.

This Saint, devoted to the Sacred Heart, used to say: "The Sacred Heart does all things so quickly, that I do not succeed in following Him." She was wont to say: "I have done nothing, the Sacred Heart of Jesus has done all . . . I am merely a witness of the wonders of God".

I can still see a golden evening in the area of West Park, with the sunset painting the whole countryside in purples, blues, gold, green, rose and pearl. I can see the sunlight pointing from the West against the gold letters on the iron gate of the Sacred Heart Orphanage: Missionary Sisters of the Sacred Heart. Little did I know, when I was very little, that I was passing the home of a great Saint of God, one who would be canonized, and one whom I had the privilege of actually meeting.

MONTPELIER, Vt. — Gov. Joseph B. Johnson of Vermont (right) is the 56,500th member of the Society of Our Lady of the Highways. He was enrolled here by the Rev. Hilary Sullivan, O.F.M., of Boston, the society's national director. The group, which promotes safe and courteous driving, is seeking 100,000 members throughout the country by the end of 1957. It was organized last year by the Franciscan Fathers of St. Anthony's Chapel in Boston. Five other governors of New England states have joined the society.

My heart sings out in adoration,
My soul rings out in jubilation:
'My Lord, my God, and my salvation!'

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throne
His handmaid, lowly and unknown.
Behold! All ages shall proclaim
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gin her work. Therese acted as though she were sound asleep, and so her mother did not wake her up. Therese's oldest sister, Marie, noticed that she was playing a trick and said, "Mother, I'm sure Therese is only pretending to be asleep." Mrs. Martin then stooped down to kiss Therese, but she hid herself under the sheet and blurted out with the air of a spoilt child, "I don't want anyone to look at me!"

Noticing this growing pride in Therese, her mother tried to see how strong it could be. She held up a half-penny and laughingly said to Therese, "If you kiss the ground, Therese, I will give you this half-penny." A half-

penny was a fortune to a child those days and she would not have to stoop very far to get it because she was small and the ground was very near. All the same, her pride was up in arms, and drawing herself to her full height, she replied, "No, Mother, I would rather go without the half-penny."

With pride often goes vanity, and in Therese this proved true. Once the Martins were going to visit some friends in the country. Mrs. Martin told Marie to dress Therese in her nicest dress, but added that she should not let her have her arms bare. Therese didn't say a word then, and she tried to be indifferent, but inwardly she was saying to herself, "Why? I would look much prettier if I had my arms bare."

Another time when Celine and Therese were playing with their dolls, Leonie came up with hers. She had decided she had outgrown playing with dolls and presented to Celine and Therese a basket full of doll dresses, little bits of materials, and other things a little girl would like to have. Leonie's

doll was atop the gifts. "Here you are," she said, "choose what you want." Celine examined them all and ended up taking a ball of silk braid. After a moment's thought, Therese put out her hand and said, "I choose everything," and carried off the basket, doll and all, without more ado.

The seizing of the whole basket under the nose of her sisters displayed egoism and a spirit of conquest. It was a revelation of Therese's nature that had to be broken-in like a horse to bit and bridle, if she were not to run the risk of being carried to revolt rather than to the heights of holiness.

The importance of the childhood exploits must not be too exaggerated although Therese has confided them to us, because there is another side to them. At the age of reason, her temper would have worked for evil if divine grace and her environment had not been in the opposite scale. In the end, her spirit clarified by instruction, by prayer and by the inpouring of the Holy Ghost, she chooses the good, the sovereign Good, God. But this tracing of her will on God's was only a gradual process.

(To be continued in the November issue)

The BARBER-PAINTER *from* BROOKLYN

By Christian Baker, S.V.D.

Somewhere and somehow, I had read about the Barber-Painter from Brooklyn; and when a priest in St. Angela de Merici Parish in New York, where I was staying, mentioned that a famous painter lived in the neighborhood, things began to dawn on me and I resolved to see him.

I set out the next morning shortly after Mass from Morris Ave. and 163rd St. and walked the five or six blocks to 903 Melrose Avenue. Here, Mr. Agostino Vincenzi was arrayed as a barber and was cutting a customer's hair. For the next hour or two, Agostino was torn between myself and his customers — showing and explaining his paintings to me and shearing the heads of little boys and grown men.

Agostino Vincenzi was born in Civita Cosenza, Italy in 1912. At the age of twelve, he took some painting lessons. When he was 15 years of age, his mother and father and seven sisters and brothers came to America. Three years later, the father died, and Agostino became the breadwinner of the family.

Agostino finishing his reproduction of the 'Mona Lisa'

Agostino presents his painting to President Eisenhower in New York

Since then, he has worked to earn a living and painted for pleasure without any further artistic instruction. He is happily married and has three children.

Agostino's barber shop looks very much like an art exhibit. Paintings are everywhere. The shop next door is also filled with his paintings. No doubt, some people on first acquaintance would hesitate to decide whether it is an art shop or a barber shop. Perhaps Agostino Vincenzi sometimes wonders too.

Honors Have Come to Him

On October 25, 1956 at Hotel Commodore in New York City, President Eisenhower personally accepted from Agostino's hands a portrait, he had painted of the President. Eisenhower asked the painter to do one of his wife, Mamie.

On May 6, 1956, Francis Cardinal Spellman of New York sent him a medal with his blessing, in recognition

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BISHOP BOWERS ORDAINS FOR

It is the Will of the Church that as soon as possible, a native clergy be trained and in time be given the governing of the Church in a particular land—things ecclesiastical, of course, subject to the Authority of the Chair of St. Peter.

On several recent occasions, our Holy Father, Pope Pius XII, has expressed his satisfaction over the work of the missionaries in Africa. He has shown extraordinary interest in the Church on the Continent which has been called 'Dark'.

The work of the Divine Word Missionaries in Accra, Ghana, under the direction of His Excellency, the Most Rev. J. O. Bowers, S.V.D., is bearing much fruit. The ordination scenes are typical of the work there. Besides a number of students studying for the priesthood, the Diocese of Accra has a budding native Sisterhood. A full range program for vocations is conducted in the Diocese with pleasing results.

The Missionaries of the Divine Word in Accra ask the readers of the MESSENGER to continue their prayers for this promising part of the Church; especially do they ask that you pray for more and more native vocations that soon, please Rome, the Gold Coast will be fortified with its own hierarchy—the ultimate desire of Holy Mother Church.

Bishop Bowers and Father Andoh with Knights of Marshal, who were guards-of honor at the Ordination.

S FOR DIOCESE OF ACCRA

◀ Bishop Bowers with Father Paul Lewis (left) and Father George Wilson (right) and Father Kretchmer, Master of Ceremonies begins Mass of Ordination.

▶ The Bishop gives an admonition from the majestic altar of the Cathedral of the Holy Spirit, Accra.

◀ The newly-ordained, Father Dominic Andoh poses with the Bishop, Father's parents and relatives on the steps of the Episcopal Residence.

INTENTIONAL SECOND EXPOSURE

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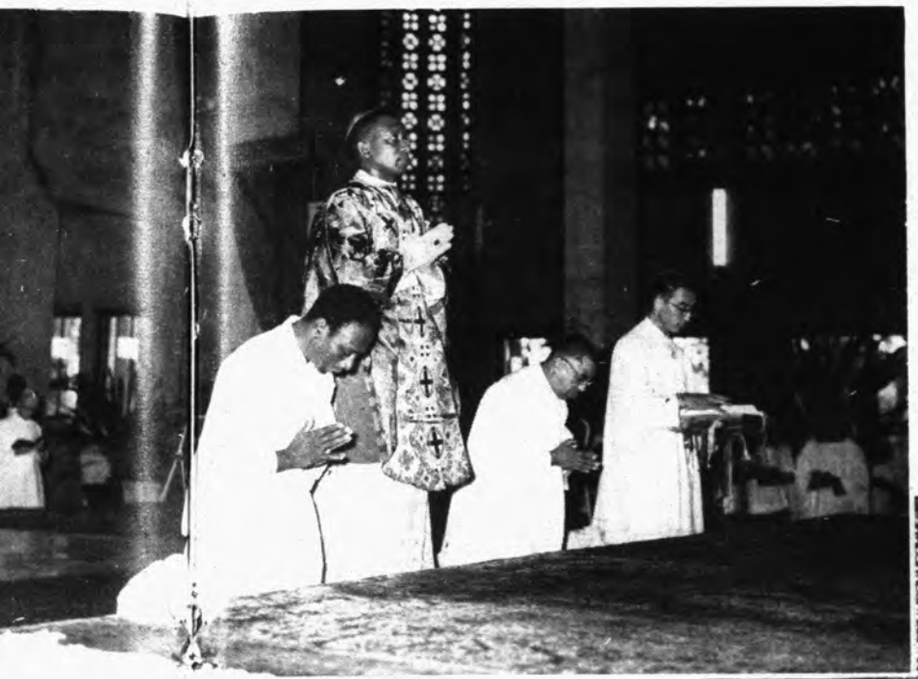

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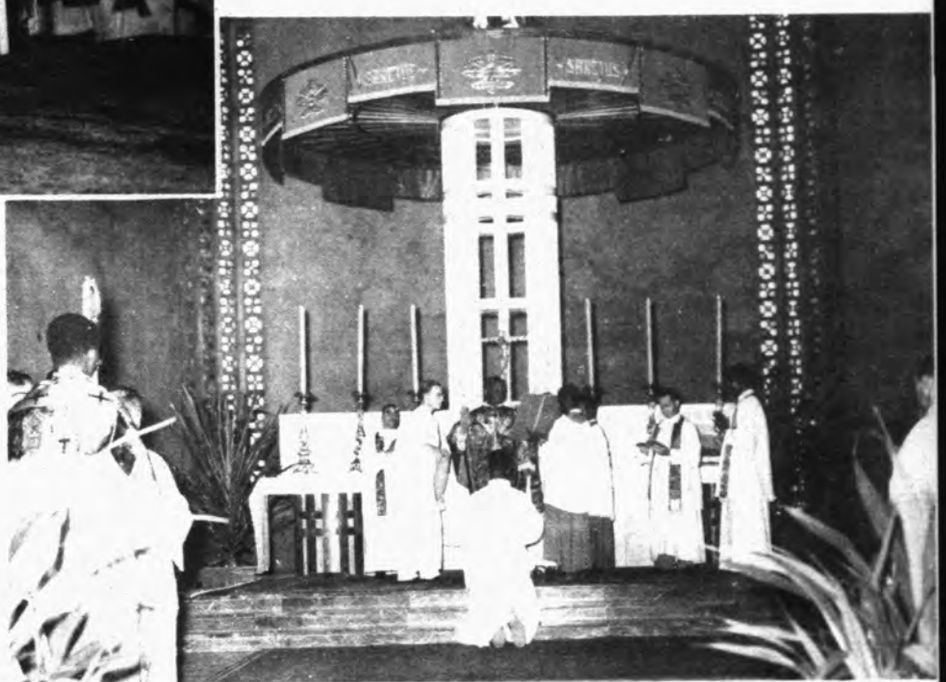

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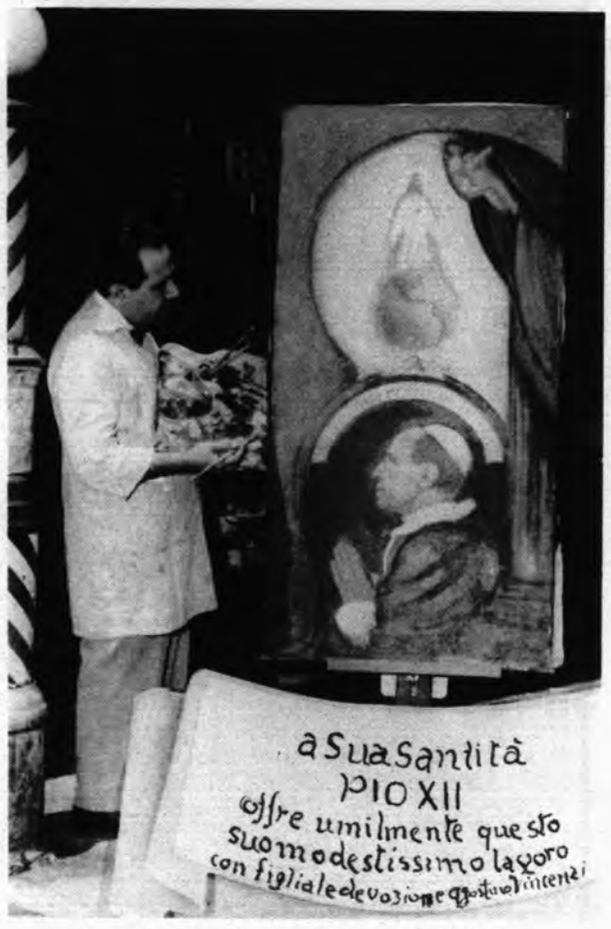

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Is it too much to hope that Agostino Vincenzi will begin soon to paint some fine and interpretative pictures of the Blessed Virgin Mary?

REALISM

Anton Lang, great Christus of the Oberammergau Passion play, made some of his scenes almost too real. The cross he carried seemed too heavy to bear. He could barely stagger under its weight for it was of solid timber. An American once asked why he did not substitute a lighter one. He could make it appear heavy. "After all, it is only a play."

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• POINTERS *for* PARENTS

• TEAM WORK — Marriage is a team effort. Are you helping your partner and your children to reach heaven? You can, you know, by good example and the faithful performance of the duties of your state in life.

• NAZARETH ALL OVER — You would feel at ease having Christ or Mary for a week-end if saying morning and night prayers, the Angelus, grace before and after meals, and the use of holy water were regular practices in your home. "Unless the Lord builds the house they labor in vain who build it."

• EDUCATORS — As parents you are the greatest educators on this earth. Each year the school has your children about 11 percent of the time. You have them under your direction the other 89 percent of the time. Your children will become what you are.

• ROOTS — Bad tempers, foul tongues, excessive drinking and gambling, along with divorces and mixed marriages are rooted in families. What does the future hold for your sons and daughters? Can they be proud of you and you of them?

• SPARRING PARTNERS — Said a teenage girl: "I'm not going to take a chance on marriage. I've been watching my mother and dad for sixteen years and all they do at home is argue and fight."

• LOOKING AHEAD — On judgment day God will ask to see your *children,* not your home, rugs, clothes, cash or cars. One couple regretted: "We had only two children so that our friends wouldn't talk about us. The two married and our house is like a morgue. Now we wish we had listened to God and had more children."

• WHO'S A THIEF? — He spent Five Dollars of the club's money for cokes, cigarettes and milk-shakes. His parents ranted about bringing up a thief in their own home. No answer was made when the boy startled his parents with this remark: "What's five bucks? Didn't I hear you two telling how you got around the Government for Five Hundred Dollars in your income tax report?"

• ASKING FOR TROUBLE — She strutted down the street in very short shorts and skimpy halter. A man remarked: "Maybe she's a good girl. I don't know. But dressed that way on the street — brother, she's asking for trouble." Low necklines, very sheer clothes, and form-fitting sweaters do not properly clothe a mother's or daughter's body—temples of the Holy Ghost. Dads, when are you going to insist that your wife and daughters dress as ladies rather than as men?

• GOING STEADY—Are your teenage sons and daughters "going steady" to Confession, Communion and Holy Mass, or are they "going steady" on dates and becoming spiritually unsteady? Here is a sensible rule for parents to enforce when marriage is still a long way off: "Several other friends must be dated in between dates with your best boy or girl friend."

• SIN SPOTS — Parked cars, lovers' lanes and drive-in theatres are not the only sin spots for couples. Perhaps just as many sins are committed right in the living room of homes where parents fail to supervise the company-keeping of sons and daughters.

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Join the

DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.

- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.

- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

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"St. Augustine's" Bay St. Louis, Miss.
"Marygrove" Arlington, California
"St. Mary's" Techny, Illinois
"Sacred Heart" Girard, Penn.

Name_____ Age_____

Address_____ Grade_____

City_____ Zone__ State_____ Phone_____

Divine Word Missionaries Grow Twenty-four Per Cent In Last Ten Years

By Dr. Ralph Wiltgen, S.V.D.

TECHNY, Ill.—Divine Word Missionaries, larger today than ever before in their history, have gained seven short of a thousand members in the past ten years, according to a report just issued here by the American motherhouse of the order.

This brings their worldwide membership of novices and those in vows to 5,126, a growth of 24 per cent in the last ten years.

Of the various groups concerned — priests, scholastics, clerical novices, brothers, brother novices — the largest relative growth has been realized by the brother novices who in ten years have jumped from 75 to 184, an increase of 145 per cent.

Divine Word Missionaries, founded in 1875 in Holland and now active in 31 countries, suffered a 16 per cent loss of membership as an immediate result of World War II, dropping from 4,927 members in 1941 to 4,133 members by 1947. Priests and brothers in mission fields died in concentration camps or were killed, and in European countries members were conscripted and seminaries and novitiates were suppressed.

At one time as many as 26 Divine Word seminaries in Communist-dominated countries were suspended. Of the 83 Divine Word seminaries throughout the world today, 17 are still closed.

In Poland the seminaries are gradually being restored to Divine Word Missionaries, but all five Divine Word seminaries in Czechoslovakia and the three in Hungary are still suppressed.

Outside of World War II, the only other time that the missionary order did not make yearly gains in membership was during World War I, when it suffered a 2 per cent loss, dropping in membership from 1,742 in 1915 to 1,702 by 1919.

along The Divine Word Mission Trail!!

Father Francis Mihalic, S.V.D. 'Marygrove's (Calif.) first missionary'

Father Maurice Rousseve, S.V.D. Missionary in Louisiana—Baptism

Father Joseph Kehrer, S.V.D. Missionary in Arkansas — New cafeteria.

Eleven New Divine Word Missionaries to Foreign Lands, Western Province—U.S.A.

INTENTIONAL SECOND EXPOSURE

Join the

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY

"St. Augustine's" Bay St. Louis, Miss.
"Marygrove" Arlington, California
"St. Mary's" Techny, Illinois
"Sacred Heart" Girard, Penn.

Name_____ Age____

Address_____ Grade____

City_____ Zone__ State____ Phone____

By Dr. Ralph Wiltgen, S.V.D.

TECHNY, Ill.—Divine Word Missionaries, larger today than ever before in their history, have gained seven short of a thousand members in the past ten years, according to a report just issued here by the American motherhouse of the order.

This brings their worldwide membership of novices and those in vows to 5,126, a growth of 24 per cent in the last ten years.

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DIRECTOR
RT. REV. MSGR. JOSEPH E. SCHIEDER

NATIONAL COUNCIL OF CATHOLIC YOUTH
1312 MASSACHUSETTS AVE., N.W., WASHINGTON 5, D. C.

By MARGARET M. CARLAN
Regis College

Juvenile delinquency . . . Those two words have been spread frequently across the nation's headlines in recent years. This widespread social problem has been encountered in every town and city throughout the United States. In some, it has flourished; in others, it has been successfully combatted.

The voices of experts have been raised over and over again with solutions. Some of them have worked and more have failed. Sociologists, educators, clergymen — all have had their say. As in most problems, opinions have differed. The chief obstacle in fighting this movement has been that a general solution has never been agreed upon.

Some propose woodshed techniques. Others favor building recreational facilities. Others favor improving the spiritual life of youth and still others lean towards freedom of expression.

In the midst of this confusion, an all-embracing solution has been discovered. All ideas and proposals are combined in the slogan for the CATHOLIC YOUTH WEEK, which begins on the Feast of Christ the King, Oct. 27 and ends Nov. 3, 1957. The slogan is: 'HEALTHIER, HAPPIER, HOLIER YOUTH!'

For those who wish to provide more recreational facilities for youth comes the word *Healthier.* The extensive sports program sponsored by the CYO has a twofold service. Youths participating in these activities become not only healthier, but also good in sportmanship.

Holier will satisfy those who wish more spiritual activity for youth. In the CYO, a young boy or girl learns to get down on his or her knees. When youth learns to settle its problems in this position, there will be no need to solve them on the street corners.

In the third word, *Happier,* may be found the end of the other two and the end of the problem, as well. When there are smiles on the lips and sunshine in the hearts of America's youth, juvenile delinquency will no longer make headlines.

HEALTH—

Specialization has reached such a state today that patients have to learn to diagnose themselves before they know which specialist to call.—Bishop FULTON J. SHEEN, syndicated column.

South African Hierarchy Condemns Race Segregation Laws

PRETORIA, So. Africa, July — (RNS)—The Catholic hierarchy of South Africa has urged immediate change in the government's apartheid (racial segregation) policy "before the country faces a holocaust."

Meeting in conference here, 25 archbishops and bishops issued a statement declaring that there is an urgent need for "the elaboration of a sensible and just policy enabling any person, irrespective of race, to qualify for the full enjoyment of civil rights."

At the same time, the bishops stressed that no governnment could attempt such a change "without the consent of the white citizens on whose shoulders lies squarely the burden of responsibility."

The bishop reiterated the Catholic Church's stand against apartheid, branding it as "blasphemous, a purpose, and an end justifying any means."

They appealed to all white South Africans to consider fully "what apartheid means—its evil and anti-Christian character, the injustices that flow from it, the resentment and bitterness that it must produce in the country we all love so much."

"We must strive," the bishops said, "for an immediate change in the government's racial policy before the country faces a holocaust. Many who suffer under the sting of apartheid find it hard to accept counsels of moderation. Embittered by insult and frustration, they distrust any policy that involves a gradual change."

The bishops said "revolution not evolution" has become the slogan of the victims of apartheid. "who can see redress only in the sweeping away of every difference and the immediate extension of full civil rights, to all."

However, they added, these sufferers "did not contemplate the confusion that would result, the collapse of public order, the complete dissolution of society, and perhaps their own rapid destruction in the holocaust."

"A change must come, nevertheless, otherwise our country faces a disastrous future," the bishops said in conclusion. "The time is short and the need is urgent. Those penalized by apartheid must be given concrete evidence of the change before it is too late."

The Most Rev. Pierre Kimbondo, Auxiliary of the Vicariate Apostolic of Kisantu, Belgian Congo was recently received in Kimuenza, Belgian Congo during a tour of the Vicariate. The prelate was consecrated last November and is the first bishop of Congolese origin. (Religious News Photo)

INTENTIONAL SECOND EXPOSURE

7th ANNUAL
CATHOLIC
WEEK
October 27-November 3

HOLIER

DIRECTOR
RT. REV. MSGR. JOSEPH E. SCHIEDER

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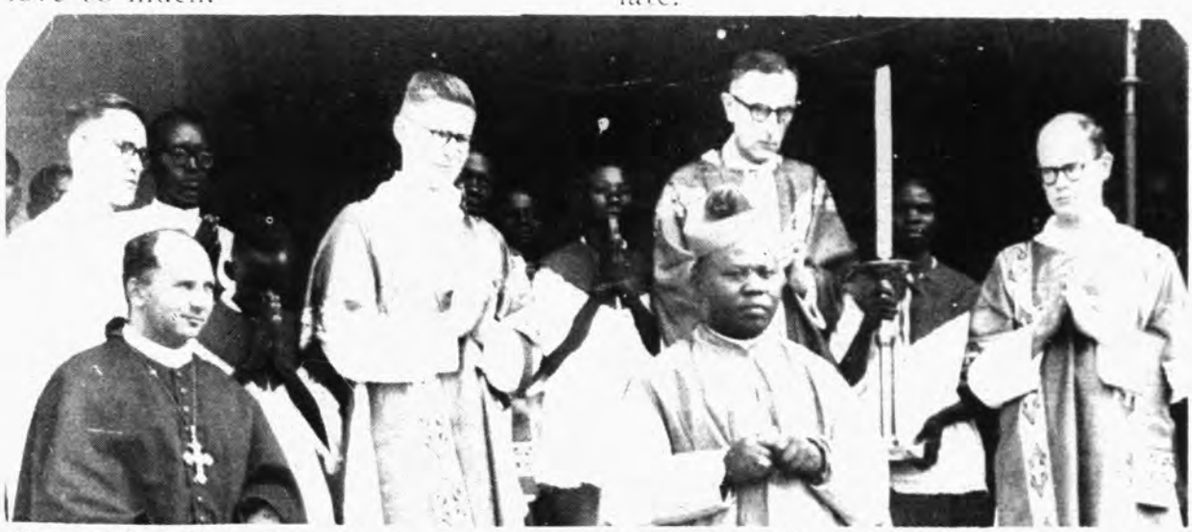

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Help Complete a Burse

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Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd Last Month	Total	Amt. Needed
Our Lady of Sorrows	$ 113.00	$4,822.74	$ 177.26
Blessed Martin de Porres No. 6	1,637.92	3,124.66	1,875.34
St. Joseph	171.00	2,766.50	2,233.50
St. Jude	93.00	1,754.50	3,245.50
Little Flower	5.00	1,293.25	3,706.75
Holy Ghost	———	1,081.70	3,918.30
St. Matthias	5.00	866.50	4,133.50
Our Lady of Fatima	4.00	595.00	4,405.00
St. Elizabeth	———	583.00	4,417.00
St. Madeline Sophie Barat	113.00	464.50	4,535.50
St. Martha	———	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	$ 598.00	$2,629.00	$2,371.00
Sacred Heart	———	813.00	4,187.00
St. Anthony	50.00	107.00	4,893.00
St. Joseph	———	50.50	4,949.50
Holy Spirit	12.25	17.25	4,982.75
Blessed Martin	———	5.00	4,995.00
Our Lady of Fatima	———	4.00	4,996.00
St. Jude	3.00	4.00	4,996.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your ..... burse for your seminary in ..... .

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

SEMINARY NEWS

SUPERIOR GENERAL DIES

The Very Rev. Aloisius Grosse-Kappenberg, S.V.D., 67, Superior General of the Divine Word Missionaries, died in Rome on August 27. He had been suffering from myeloid leukemia since July 28 of this year. The Southern Province of the Divine Word was shocked at the news of Father Superior General's untimely death, though all knew of his weakened condition and had been praying and offering Holy Mass and sacrifices for his recovery, God-willing.

First described as an exceptionally advanced stage of anemia, Father Kappenberg's condition was later called a case of acute leukemia against which medical science knows no remedy at this date.

The blood specialists, Dr. Contorelli and Prof. Di Guglielmo, head of the University Clinic of Rome, along with the Superior General's personal physician, Dr. Cannizzaro, all concurred in the opinion that human means could not save the patient. Since July 28, he had received daily blood transfusions. At one time, the white blood cells were eight times their normal number.

On July 31, the same day His Holiness, Pope Pius XII, learned of the grave condition of Father Kappenberg, he sent him his Apostolic Blessing. This deeply moved and comforted the dying priest. At his own request, he received Extreme Unction on August 10 from the Assistant General, Father Kroes.

Born in Wesphalia in Western Germany, Father Kappenberg was only 14 when he joined the Society of the Divine Word. He was ordained a priest in 1915; took his Doctorate in Sacred Theology at the University of Vienna; and in 1947 was elected Superior General of the Society of the Divine Word (Divine Word Missionaries) for a twelve-year period left uncompleted by his untimely death.

The Society of the Divine Word was founded by Father Arnold Janssen in 1875 in Steyl, Holland. Today the Society is one of the largest missionary congregations in the Church. International headquarters of the Society are at Collegio del Verbo Divino, Rome, Italy.

The readers of the MESSENGER and friends of the Society are all requested to pray for the repose of the soul of Father Superior General.

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At "St. Augustine's" — Bay St. Louis, Mississippi

Strange meeting you here!

St. Augustine's Seminary hummed with activity on September 3. That was the day the minor seminarians returned for the academic year. The place abounded with smiles and handshakes and loud laughter as acquaintances were renewed and newcomers welcomed into the ranks. Among the fifty students, about half were beginning their studies for the holy priesthood. They came from points as far away as British Honduras, Michigan and Boys' Town, Nebraska. With their newly-appointed and energetic Assistant Prefect, Father Joseph Guidry, the minor seminarians will certainly have a very happy year. Father Leonard Olivier is again at the helm of the minor seminary as Main Prefect.

* * *

'The Lord has given and the Lord has taken away . . .'

WALTER SCOTT FAVRE

There is one student — minor seminarian — who will not be among his pals at the seminary this year — Walter Scott Favre. A freak accident brought about his death suddenly in mid-August. On the morning of Aug. 16, 'Scotty' was playing on the basketball court behind the Brothers' Novitiate with two companions. Tired and perspiring profusely, he sat down on a wire netting that served as a backstop for the court. Shortly afterwards, his companions noticed him stretched out, his hand touching a guy wire. Without harm to themselves, they took the wire from his hand and sought help. Father Rector Adams administered the Last Rites and Doctors Wascom and McFarland pronounced 'Scotty' dead, probably by electrocution.

All circumstances conspired to bring about the death of 'Scotty', apparently from a low-voltage shock: the guy wire, the non-insulated portion of the bell system wire, the wet clothing, and the well-grounded wire on which he sat. (A later test showed that the guy wire held in a certain position against the non-insulated portion of the bell wire, when connected with the wire backstop, measured an escaping current of 119 volts.) God wanted the youth and took him to Himself.

After a Solemn Requiem Mass in the local parish church of Our Lady of the Gulf, the body was interred in the Seminary cemetery which 'Scotty' faithfully visited during his two years as a seminarian here. We extend our heartfelt sympathy to Mr. and Mrs. George Favre and family and assure them that 'Scotty' will always be remembered by us here at St. Augustine's in our prayers and sacrifices. R. I. P.

* * *

With the Major Seminarians

The Scholastics had quite a time of it this summer. There was summer school at Spring Hill College in Mobile; working with the lay-retreatants, laying tile in some of the seminary buildings and visiting some of the Missions entrusted to our Society. The seminarians began September right with a spiritual retreat conducted by Father Peter Oswald, Divine Word Missionary. On September 8, the birthday of the Society of the Divine Word, the scholastics renewed their vows. Three

of them pronounced perpetually the Vows of Poverty, Chastity, and Obedience: Fraters Gerald Garry, John Henry, and John Coady. Father Provincial Pung was celebrant at this renewal ceremony.

At "Marygrove" — Arlington, California

At the corner of Holden and Cypress Avenues in the La Sierra area, a few short miles west of the Riverside Municipal Airport, there stands a small sign reading: 'Marygrove—Divine Word Missionaries.'

Many a passing motorist must ask himself: 'What is Marygrove, and who are the Divine Word Missionaries?'

Answering both questions at once, Marygrove is the property at the far western end of Cypress Avenue, largely citrus groves, which was purchased from the La Sierra Ranch Corporation in March, 1956, as the site for a preparatory seminary for the Society of the Divine Word, a Catholic Mission order.

On September 3, a small group of select youths came to the Marygrove property as the first class of students for the new seminary.

During the past summer, preparation and building have been progressing towards the opening of classes this September. A large residence, formerly the Hole family estate, stands high on the hillside above the orange groves and commands a sweeping view of the countryside round about. This building has been altered and will serve as faculty residence hall, while a beautiful adjoining hall has been converted into a handsomely paneled chapel.

This summer further facilities were provided through the effort of three members of the Divine Word order to accommodate the first classes of students which arrived on Sept. 3. This classroom building is only temporary and ground will be broken this month for a permanent structure which will house complete facilities for the total four-year preparatory course.

After finishing at Marygrove Seminary, the students will move to one of the larger seminaries in the South or the East for the remaining ten years of training.

Father James Mertz, assistant rector of the Marygrove Seminary, said the students, all of whom will board at the seminary, would have the full training offered by a 'highly specialized institution.' In describing the program, Father Mertz said the institution would offer a program concentrating on Latin and classical studies, which would meet state requirements for a high school level institution.

THE NEW MARYGROVE SEMINARY IN ARLINGTON, CALIFORNIA
Divine Word Missionaries—Southern Province of St. Augustine.
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BOYS' and GIRLS' CORNER

My dear Boys and Girls:

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Surely all of you are going to make a special offering to our Blessed Mother during this month — saying the Rosary or at least a part of it every day. Try it, and see how happy it will make you and your family.

A. CORNE'S MAIL BAG

I heard from Dianne Raesler lately and here's what she said:

Dear A. Corne,

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I am 11 years old and passed to grade 6. And we have the Sisters of St. Ann teach us. I go to St. James. They are very very nice. I live in Vernon, B. C. God bless you. Your friend

Dianne Raesler
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I did enjoy the story of Our Lady of La Salette. If it wouldn't be any trouble could you send me one of your June MESSENGER. We didn't get the one for that month. That is, send one if you have one hanging around. I can't find anything else to say, so I will close now. A pal always.

Clare Scott
Los Angeles, Calif.

The June MESSENGER must have reached you by this time, Clare, so

that you can see how your prize winning effort turned out in the CORNER. If your family subscription has lapsed, I sure hope that it is renewed before you miss too many issues, so that you can always see what is going on for our boys and girls. I'll bet your summer school work helped you a lot for this school year. Keep up the good work!

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L. Gene Paul Guillory
Elton, La.

You can join the CORNER, L. Gene, simply by writing in and telling about yourself, or taking part in one of our interesting contests. You ask about the MESSENGER. The cost for a yearly subscription is $3.00. Two years for $5.00. I hope you will be able to get it and read it.

PEN AND INK CONTEST

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From great big Texas, we get a fine piece of art, a prize-winner for the larger boys and girls: "A Rough Ride".

By George King, 14
Dallas, Tex.

From way out in California, comes a piece with some oriental atmosphere; "Japanese Interlude".

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Our third winner in Group A, is Jimmie French who shows a fine pencil talent with this drawing: "The Cat".

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Mobile, Ala.

GROUP B

The younger artists of Group B (up to eleven) are also represented this month.

THE MEAN HORSE

By Lester Boehmer, 9
Parkston, So. Dak.

BOY WALKING

By Lionel Shearing
Miami, Fla.

GIRL'S FACE

By Carrie Newsom, 11
Pittsburgh, Pa.

All of these boys and girls will receive the prizes for the month of October.

Honorable mention goes to Betty Jane Donovan, St. Louis, Mo.; Elinor Fair, Boston, Mass.; Rita Gallain, New Orleans, La.; Dorothy Poll, Washington, D.C.; and Myrtle Hicks of Covington, Kentucky.

FILL 'ER UP!

The following poem is nice but it needs some words. I wonder what you can do with it.

OUR SINS

Our sins a heavy cross have made
For Jesus Christ to .....,
And too, a crown of sharpest thorns
Which He was made to .....
He was stripped of His garments white
By persons He had .....;
They also pierced His sacred side
With a sharp and silvery .....
He died at three that afternoon
While Mary watch did .....
And when they laid Him in her arms
She continued the more to .....

There you are, boys and girls. FILL 'ER UP, and you have a very beautiful poem about Jesus, Our Lord, and what He and His Blessed Mother suffered for us. Put the correct words in the blank spaces and I'll admit that you have a good ear for poetry.

So long, till next month. And when you say the Rosary of Our Blessed Lady, remember all the Southern missions. Remember me, too. God bless and keep all of you.

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.

...remember the HOME and FOREIGN MISSIONS

by enrolling in...

The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year. Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ **Zone**_____ **State**_____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT and MAIL

To
St. Augustine's
MESSENGER
Bay St. Louis
Mississippi

INTENTIONAL SECOND EXPOSURE

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To
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MESSENGER
Bay St. Louis
Mississippi

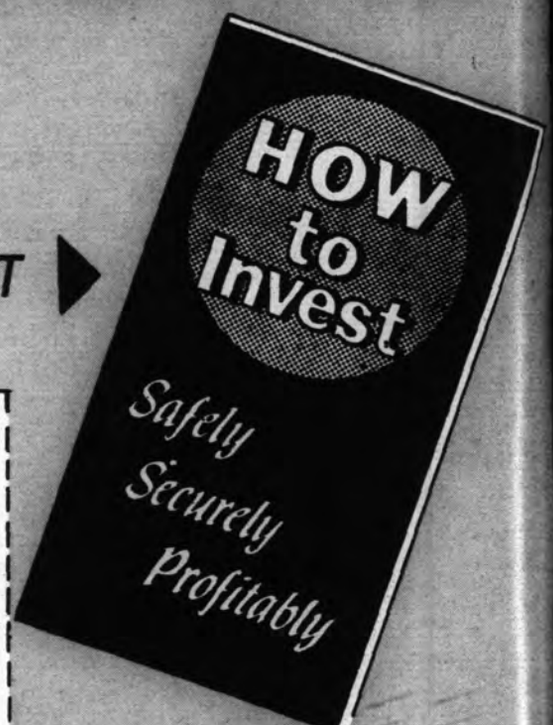
Invest your **FUNDS** *thru our...*

ANNUITY PLAN

For
LIBERAL
and
ASSURED

LIFE INCOME

● *Send for this FREE BOOKLET* ▶



SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:
I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME_____

ADDRESS_____

CITY_____
ZONE STATE

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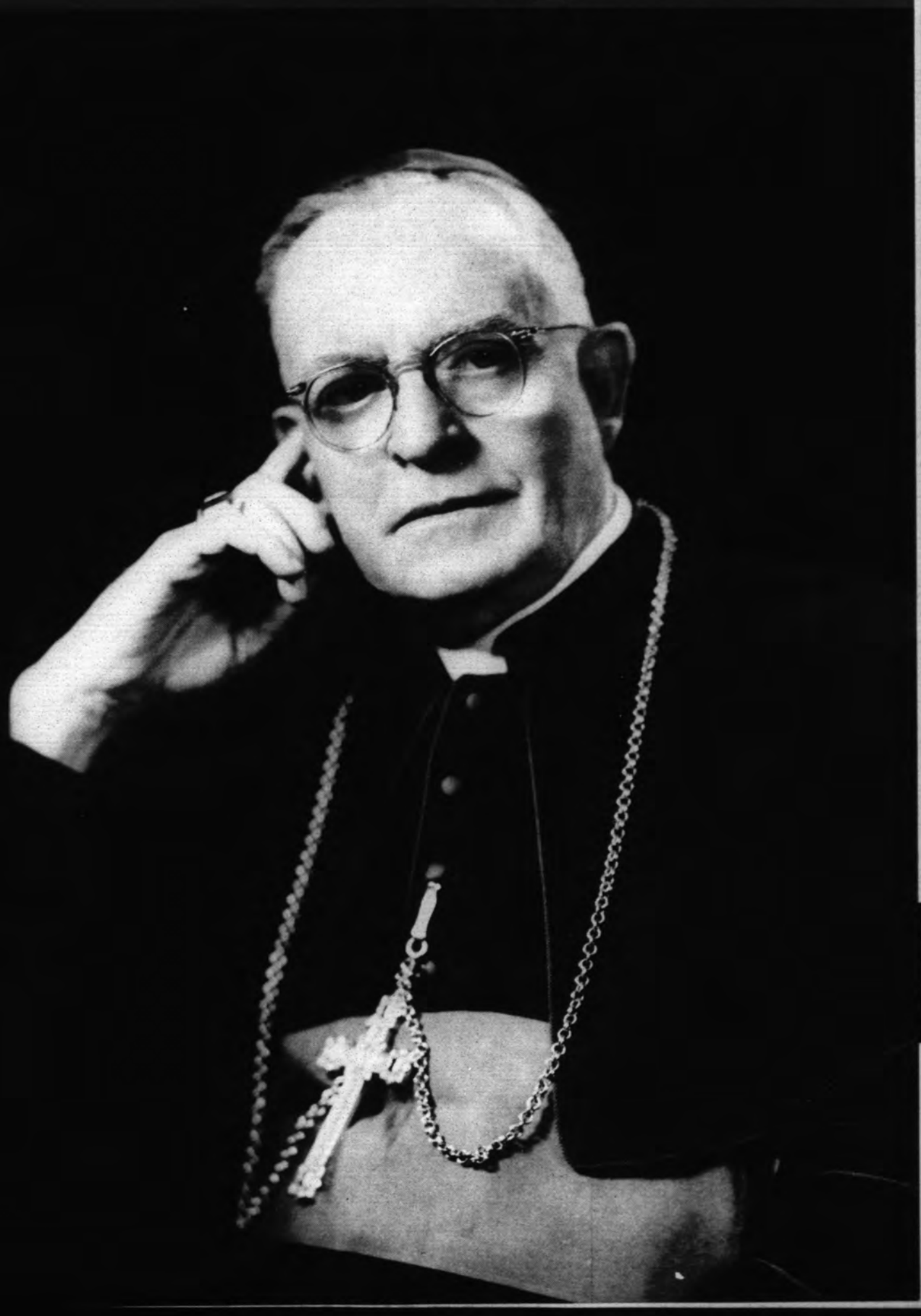
ST. AUGUSTINE'S

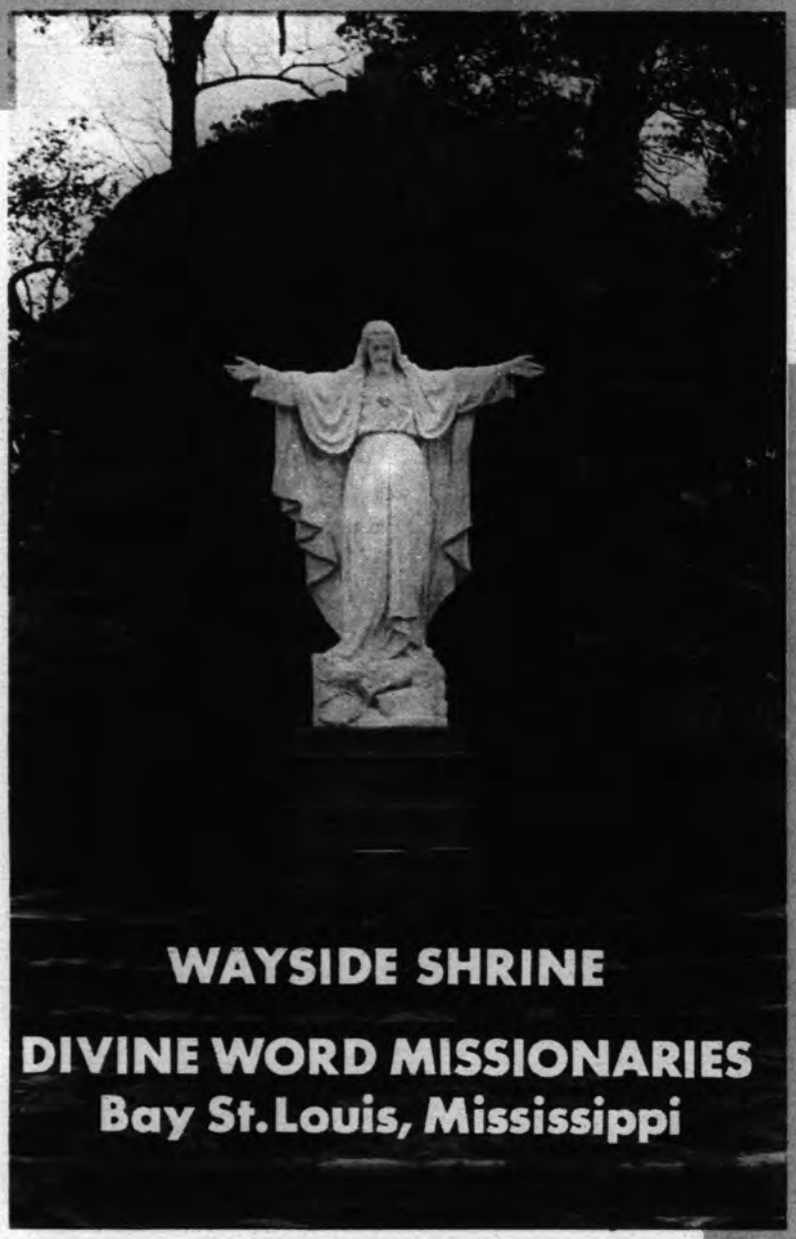
CATHOLIC

Messenger

NOVEMBER, 1957



MONTHLY NOVENA to the SACRED HEART



NEXT NOVENA

NOVEMBER 28 — DECEMBER 6

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province

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★ **Daily during the Novena a Mass will be said for your petitions.**

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MY PETITION .....

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DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT *SHARE IT*

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MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE *with a* MESSAGE

ST. AUGUSTINE'S CATHOLIC **Messenger**

NOVEMBER, 1957 — VOLUME XXXIV, NUMBER 9

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Associate Editor
Rev. Arthur Winters, S.V.D.
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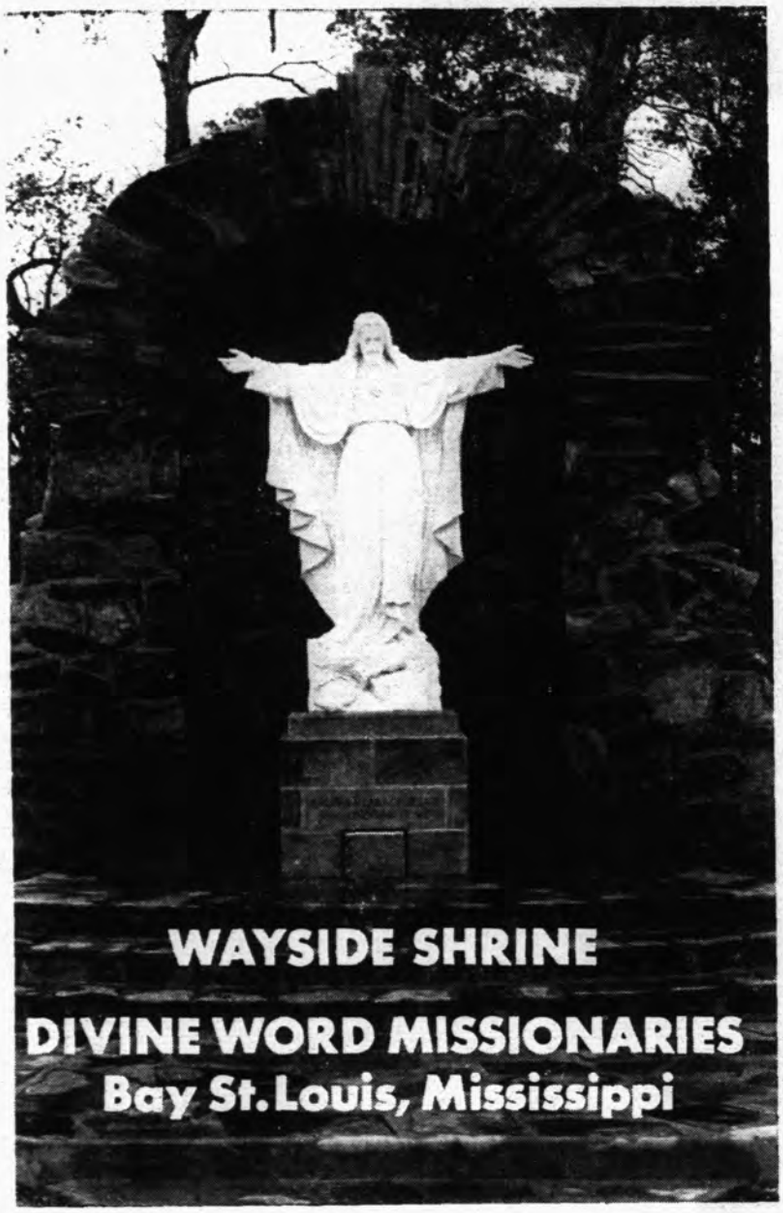

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THERE IS TRAGEDY IN ARKANSAS

. . . EDITORIAL

(*Note: We reprint from the Los Angeles Archdiocesan paper THE TIDINGS of September 13, 1957 this editorial: 'There is Tragedy in Arkansas'. Since this date, President Eisenhower has aided the integration of the pupils at Central High School in Little Rock, Ark. by the use of the National Guard and Auxiliary Troops. By this time, we sincerely hope that the 'issue' is settled and that those who instigate situations such as this will see their grave mistake and desist.*)

It is not the place here to enter into a technical and legal discussion of States' sovereignty. Nor would we embark here upon an analysis of the Fourteenth Amendment as interpreted by the Supreme Court. Still less would we presume to probe the intentions of the Governor of Arkansas, or evaluate his powers of prudential judgment in his anticipation of grave civil disorder in the city of Little Rock. These are matters for the lawyers to debate, the psychiatrists to expound for us.

Beyond civil rights, constitutional rights, or States' rights, and undergirding them, there are natural rights. There is the natural right of men, made equal by their Creator, to share the blessings of equality with their fellowmen. There is the natural right of men to be treated with the dignity due to free men. There is the natural right of any human creature to inviolability as a person.

And there is the natural right of a child to be treated as a child, to be allowed to live for a brief period of years in this pain-wracked world with the joy and innocence of childhood untouched and uncorrupted.

The history of the adult world is a history with dark stains upon it, and woven through with many threads of sorrow. Hatred, oppression, prejudice, injustice—and who of us is not in some manner guilty—these are the experience of our race.

And while man's inhumanity to man is always tragic, at least on the adult level it can be in some measure borne, endured and finally softened. On the adult level, in professional, political and economic frameworks, race prejudice

"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins"

has been a poisonous stream now ebbing into wastelands. The tragedy of our time is that we have allowed the hideous undercurrent to flow full flood into the happy country of childhood.

We cannot venture to say what happens to the heart and soul of a child when he is shunted down a line of soldiers as if he were a hostile invader from an alien land. Nor can we hope to uncover the complex of fears and tears with which a little girl witnesses her father being knocked into the street at the entrance to a school.

Nor can we guess what goes on in the deep places of his spirit when a boy first feels the hot impact of sneers and jeers from his own contemporaries. We cannot describe the tearing and rending of a human soul. All we can say is that these things should never happen to a child.

And it is not for these children only that we should weep. What of the others, the proud possessors of the land, who fringe the mob and draw false courage from the safety of their numbers? What happens to a child when he is poisoned with the vial of hatred poured into him by his elders?

What hand, what tongue, distorts his face into a mask of revulsion and contempt, brings to his lips the biting insult, the cutting word? Turn the clock forward; these despised members of another race are the boys and girls with whom he must some day live, and work, and fight, if need be, side by side, to carve out in this land the image of a better world.

Children, the psychologists tell us, have no specific inborn fears or prejudices or hates. These are acquired from all those sources which are called environment, or which might be better called the adult world. There does the fault lie, and it lies deep upon us all who have ever cherished hate or pride or bitterness. There is the injustice done to children, of whatever race they be. There is the real tragedy in Arkansas.

L'OSSERVATORE ROMANO

on the Little Rock, Arkansas Central High School Case . . .

'Anyone who professes racist principles should be deprived of his political rights and forbidden either to vote or stand for office . . . There is no graver crime than this. It runs counter to nature, to character, to aspirations, and to the laws of the United States. It runs counter to the Constitution of the United States, which exalts and sanctions equality of all men. . .'

CURRENT NEWS

Negro mothers enter their children in integrated Nashville (Tenn.) schools despite placard bearers.

George Nelson and Leslie Hamm leave the Stratford Junior High School with Mrs. A. J. E. Davis who had escorted them, after they were refused admission to the Arlington, Va. Junior High School.

A policeman escorts Negro students through jeering mobs as racial integration comes for Greensboro, N. C. schools.

Negroes attend assembly with whites in Greensboro, N. C.

Thurgood Marshall, chief-counsel for the N.A.A.C.P. and Attorney George Howell of Pine Bluff arrive at court house in Little Rock, Ark. for Judge R. N. Davies' special hearing on integration in September.

The motley crowd of students, sightseers, members of the press and National Guard outside the Little Rock Central High School on opening day, Sept. 5, 1957.

—United Press Photos

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Photos

We CAN PROMOTE *the cause of* BLESSED MARTIN

By Bob Giles

The (pleas for the) cause of Blessed Martin de Porres moves forward. In January of this year the *St. Augustine's Catholic Messenger* published my article entitled "Who Should be our Patron Saint?" In the preceding issue of the *Messenger* the controversial story of the Rev. Norbert Georges, O.P. was published. Both Father Georges and I emphasized the need for a Negro Saint in these turbulent times of racism. Moreover, in our diverse methods of written expression, we pleaded for the solemn canonization of Brother Martin.

Messenger readers will recall the salient points of my article:

The canonization of an American Negro would do much for our race. The story of our brother Martin de Porres has already had a great effect on our forefathers. Many of us see in Blessed Martin a man who achieved success despite poverty, disinheritance, and race. We see in him a hope of ourselves and our children. We see in him genuine proof that the Catholic Church is really catholic—that sanctity does not spring from learning, social position or color. Many times we have been told that in the eyes of God all men are brothers. Having a Saint of our own would be thought-provoking to our non-Catholic Negro brothers who continue to believe Catholicism is but another creation of Caucasian supremacy.

Nevertheless, the campaign to make Blessed Martin known and loved all over the world and to obtain the two miracles needed for his canonization is not a new movement. Ever since 1926 the Dominican Fathers in Peru have been working for the canonization of Blessed Martin; and the Blessed Martin Guild was established in the United States in 1935 to promote the Blessed Martin Apostolate.

Today there are tens of thousands of grateful clients of Brother Martin here in America. Then, too, Blessed Martin Centers have been established in England, Holland, Mexico, the Philippines, Spain, Malta, New Zealand, Australia, South America, Panama, Canal Zone, Borneo, the Fijis, and other islands of the Pacific.

This all sounds rather good; however, there is need of something else in the cause of Blessed Martin, and that something else is promoters from the 500,000 Negro Catholics in America.

"But what can I do about it?" or "I'd like to do something but I don't know what."

We can learn by doing. We must act; we have the obligation to act. It seems to me, in my enthusiasm, that the cause of Blessed Martin could be classed a common duty of ours because we are as much a part of God's Kingdom as any Bishop, priest, or non-Negro layman. Therefore, the purpose of this article is to make some suggestions for *action* to those desirous of the solemn canonization of Blessed Martin and in turn a patron saint of American Negroes:

1. PRAY FIRST . . . for without prayer we can do nothing. Prayer is the most natural form of worshipping God; therefore, it may be described as 'conversational' between a soul and Him—though the conversation may be purely mental. Prayer is the ordinary means for obtaining God's help; hence, it is necessary for our salvation.

2. MAINTAIN YOUR MOTIVE . . . Do what you do for the love of God and for His glory. Perhaps this phrase from

CURRENT NEWS

Negro mothers enter their children in integrated Nashville (Tenn.) schools despite placard bearers.

George Nelson and Leslie Hamm leave the Stratford Junior High School with Mrs. A. J. E. Davis who had escorted them, after they were refused admission to the Arlington, Va. Junior High School.

A policeman escorts Negro students through jeering mobs as racial integration comes for Greensboro, N. C. schools.

Negroes attend assembly with whites in Greensboro, N. C.

Thurgood Marshall, chief-counsel for the N.A.A.C.P. and Attorney George Howell of Pine Bluff arrive at court house in Little Rock, Ark. for Judge R. N. Davies' special hearing on integration in September.

The motley crowd of students, sightseers, members of the press and National Guard outside the Little Rock Central High School on opening day, Sept. 5, 1957.

—United Press Photos

We CAN PROMOTE *the cause of* BLESSED MARTIN

By Bob Giles

The (pleas for the) cause of Blessed Martin de Porres moves forward. In January of this year the *St. Augustine's Catholic Messenger* published my article entitled "Who Should be our Patron Saint?" In the preceding issue of the *Messenger* the controversial story of the Rev. Norbert Georges, O.P. was published. Both Father Georges and I emphasized the need for a Negro Saint in these turbulent times of racism. Moreover, in our diverse methods of written expression, we pleaded for the solemn canonization of Brother Martin.

Messenger readers will recall the salient points of my article:

The canonization of an American Negro would do much for our race. The story of our brother Martin de Porres has already had a great effect on our forefathers. Many of us see in Blessed Martin a man who achieved success despite poverty, disinheritance, and race. We see in him a hope of ourselves and our children. We see in him genuine proof that the Catholic Church is really catholic—that sanctity does not spring from learning, social position or color. Many times we have been told that in the eyes of God all men are brothers. Having a Saint of our own would be thought-provoking to our non-Catholic Negro brothers who continue to believe Catholicism is but another creation of Caucasian supremacy.

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The invocation to be said when applying the Blessed Martin relic, picture, or medal to the sick, or when held in the hand by those who are in need, follows:

"In the name of the Most Holy Trinity,
In the name of Jesus Christ, the Son of God,
In the name of Mary, Queen of Heaven,
In the name of Joseph, Patron of the Universal Church,
In the name of Martin cure (help) me (him, her)
For the honor and glory of God
And the salvation of souls."

4. Propagate Blessed Martin Devotions . . . Ask your pastor to request permission from the Bishop of the diocese to conduct weekly novena services in honor of Blessed Martin de Porres. Moreover, attend extra Masses, and offer up a share of your daily works, charitable works, and works of penance and sufferings to God. These works help to obtain a favorable answer from God for the many petitions presented to Him through Blessed Martin de Porres.

5. Get A Statue of Blessed Martin . . . for your home. Obtain additional statues as gifts for the homes of your Catholic and non-Catholic friends; namely, Negroes, Caucasians, or Orientals. If the children see a black saint for veneration, they will more readily recognize the universality of Christlike love. For statues write to the Blessed Martin Guild, 141 East 65th Street, New York 21, N. Y.

With the permission of the pastor or principal, you, or an organization you belong to, might donate such a statue, mosaic, picture, or window to your parish church or school.

6. Read . . . the following Blessed Martin books: (1) *The Fifteenth Anniversary Book* (gives the history of the Blessed Martin Devotion, its meaning and message, intimate pictures of Blessed Martin's life.) by Norbert Georges ($1.75); (2) *Martin* (a book of spiritual reading, part biography, part meditations on the Way of the Cross) by Eddie Doherty ($2.50); (3) *With Blessed Martin* (published to commemorate the 10th anniversary of the Blessed Martin Guild, a companion to the preceding volume. An intensely interesting collection of articles and stories about Blessed Martin and his influence) by Norbert Georges ($1.75); and (4) *Blessed Martin de Porres* (a thought-provoking pamphlet) by Eddie Doherty (15 cents). All books, booklets, and pamphlets may be obtained from the Blessed Martin Guild.

Furthermore, you can help others to familiarize themselves with the life and work of Blessed Martin by sharing (or passing out) your literature of the Dominican Brother.

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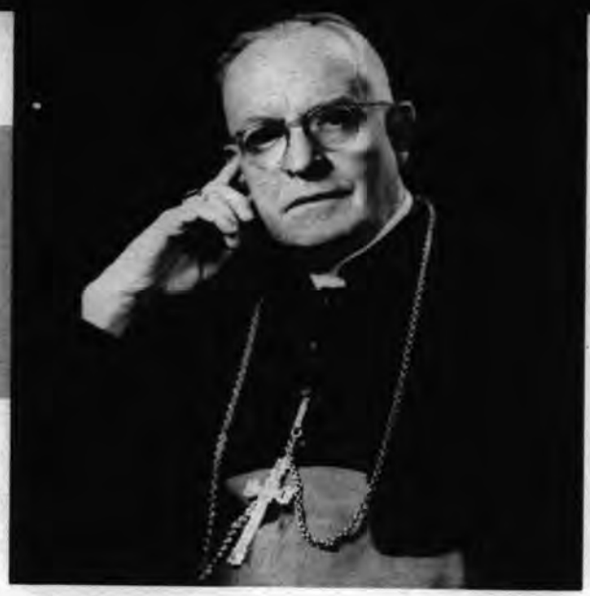

Editor's Note: (*On Tuesday morning, July* 31, 1956, *the quarter-million Catholics of the Diocese of Fort Wayne* (*Ind.*) *were joined by persons of all faiths throughout the world in mourning the death of a truly great man, His Excellency, Archbishop John F. Noll, D.D. His accomplishments for God and Holy Church were legion.* OUR SUNDAY VISITOR *stands today as a living memorial to the Archbishop's indomitable spirit. As Treasurer of the American Board of Catholic Missions for the past twenty-five years, His Excellency was a loyal friend of St. Augustine's Seminary and championed its cause for the education of a native Negro clergy.*

To the memory of this great Prelate, the Fathers, Scholastics, Brothers, and Minor Seminarians dedicate this November (1957) *issue of the MESSENGER. May his place in heaven be very near our Blessed Lord and our Lady Whom Archbishop loved dearly and Whom he served so faithfully in life!*)

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Founder of *Our Sunday Visitor* (in 1912) to combat anti-Catholic and Socialist sheets, the paper rose to eminence to become the most widely circulated Catholic weekly in the world. Instead of merely taking a stand, he would attack the enemies directly by exposing weaknesses in their positions. He also founded *The Family Digest* and the widely circulated clergy magazine—*The Priest*.

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Annual dinner of the DeSales Consulting Service at the Hotel Park Sheraton in New York, Sept. 14, 1957. Father Provincial Pung may be seen at the main speakers' table on the right. On Father Provincial's left is Mr. Hall president of DeSales.

Father Pung presents first prize, a WEBCOR tape player combination to Johnny Sullivan, Saturday night, Sept. 14 in the Sheraton Room of New York's Hotel Park Sheraton. The field manager of the Sullivan group was one of Mr. Hall's sons.

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Father Provincial (far right) is pictured at the Park Sheraton Hotel in New York with Mr. Hall, president of DeSales Consulting Service of New York and other priest-editors. DeSales handles the subscription-consulting end of the MESSENGER and other Catholic publications. This picture was taken following a banquet which Mr. Hall and DeSales tendered high school boys who had gathered subscriptions for Catholic periodicals during their summer vacation. Pictured with Father Provincial (left to right): Rev. Ralph Enos, C.S.S.R., business-manager PERPETUAL HELP magazine; Very Rev. Samuel Cummings, S.A., editor THE LAMP magazine; Mr. Hall; Rev. Louis Crosby, O. Carm., editor THE SCAPULAR magazine; and Father Provincial Pung.

It was an inspiration for the Editors of the publications to see the enthusiasm, zeal and spirit of sacrifice of these teen-agers in their endeavor to promote Catholic literature when there is so much harm being done to adults and teen-agers alike by the present day pornography.

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CAUSE OF BLESSED MARTIN

(*Continued from Page* 264)

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Brother Martin, however, is willing to wait countless more centuries to win his decree of sainthood from the lips of the Holy Father, if it be the Will of God. Meanwhile, he keeps working in His vineyard as he did on earth, without ceasing, without sleeping, and in many localities at once.

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REV. MR. BERNARD, ATO, Subdeacon

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Pope Pius XII greets prelates attending the first international congress of Young Christian Workers in Vatican City recently. Francis Cardinal Spellman of New York is seen at the Pope's right. A group of 215 delegates from the United States attended this congress.

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Bishop Deplores Evils of Grade School Dates

N.C.W.C. News Service

SPOKANE, WASH.—The serious evils of dating by grade school boys and girls was emphasized by Bishop Bernard J. Topel of Spokane, in a pastoral letter read in all churches of the diocese.

"Within recent weeks all have been shocked by the brutal murders callously perpetrated by groups of teenagers," the Bishop said: "These instances dramatically underline the stark fact that juvenile delinquency in the United States has reached an all time high. More disturbing yet is the realization that there is no reason to hope that the end is in sight."

Such a situation, the Bishop said, should make "Catholics the more profoundly aware of the need of Catholic discipline in the formative years" and to see that homes and schools are governed by the principles of Christian prudence and modesty.

* * *

THE BISHOP deplored certain types of social activities, prevalent among grade school children, which should be delayed until a later age. He said "it is a tragic fact that these activities are frequently promoted by short-sighted parents and other superiors."

"Pope Pius XI strongly warns us to keep the sexes sufficiently separated especially during the tremendously important formative years of adolescence." Bishop Topel said.

This teaching, of course, corresponds with the natural instinct of the child—an instinct given by the good God for its protection. Those who encourage children to premature interest in the other sex ignore and nullify this precious safeguard given by God.

"COMPANY keeping is thereby encouraged at a time when it is morally wrong. Most of our high school 'going-steady' problems stem from these encouraged and sometimes forced social contacts in grade school."

The Bishop said he viewed with "grave concern" the introduction of premature "form of social activities among our grade school boys and girls, dancing and other parties." He said that such affairs "are to be deplored whether there is adult supervision or not."

"They create serious emotional disturbances in growing boys and girls; they deprive the adolescent of the innocent joy of childhood and substitute the sophistication of adulthood; they ruin study habits so necessary for pupils; they abnormally and prematurely stimulate sex instinct, sometimes with serious injury to bodily and mental health; they lead to moral pitfalls involved in 'going steady' before the proper times."

Of those who die in the Lord, Holy Mother Church sings in the Preface of the Requiem Mass: "Life is but changed, not taken away . . ."

St. Therese and TEMPTATION

(Continued from October MESSENGER)

By EDWIN GEERS, S.V.D.

Soeur Therese in Carmel

That pride which was so prominent in the beginning took a long time to die. Therese's oldest sister was attending a convent school in Le Mans. The Sisters there had given each of their pupils a special sort of rosary on which they could keep count of their good deeds. Marie asked for extra ones for her little sisters. Each time they voluntarily did without something they wanted, or helped somebody, or kept their temper in trying circumstances, one of the beads could be moved and added to the string of self-denials.

Children are attracted by any devotional practice that is like a game, especially when it smacks of heroism, through competition. So, Therese whose pride could not bear to be beaten by Celine, entered on the path of self-denial. The ascetism of these two little girls urged them on to own up when they had done something wrong, to bear punishment without complaining and to refrain from justifying themselves. They found this exciting and thrilling, and not at all difficult. The habit of self-sacrifice and 'going without' became second nature, and they surrounded their virtue with a mysterious secrecy that increased its worth in their eyes.

One Sunday Therese came back from a walk with a beautiful array of flowers. She settled down to make them into little bouquets. As soon as her grandmother saw those pretty flowers, she immediately demanded them for the May altar. Our Lady could not be refused, nor could her grandmother. Therese gave them up, but with great unwillingness and sickness of heart, as she began to cry.

There is another incident concerning a May altar that shows Therese's pride and impatience. In 1878, she was still considered too young to go to the May devotions at the parish church, so she stayed at home and had her own devotions at a little altar she fixed up herself. Everything was on a small scale; two matches were sufficient to light it up. As a surprise on rare occasions, Victoire, the maid, allowed her to have some stumps of real candles. One evening the two, Therese and Victoire, were going to have the devotions. Therese asked Victoire to start the "Memorare" as soon as she lit her matches, so that they would not be all burned up before she finished. Therese lit the matches and Victoire made as if to begin, then looked at Therese and burst out laughing. Therese could not bear to see her precious matches burning out so she begged Victoire to say the "Memorare" at once. All she got was silence and another burst of laughter. That was the last straw for Therese. Filled with indignation she got up and stamped her foot hard and shouted to the maid, "You wicked Victoire!" That outburst of anger surprised the maid and she could only look at The-

INTENTIONAL SECOND EXPOSURE

Bishop Deplores Evils of Grade School Dates

N.C.W.C. News Service

SPOKANE, WASH.—The serious evils of dating by grade school boys and girls was emphasized by Bishop Bernard J. Topel of Spokane, in a pastoral letter read in all churches of the diocese.

"Within recent weeks all have been shocked by the brutal murders callously perpetrated by groups of teenagers," the Bishop said: "These instances dramatically underline the stark fact that juvenile delinquency in the United States has reached an all time high. More disturbing yet is the realization that there is no reason to hope that the end is in sight."

Such a situation, the Bishop said, should make "Catholics the more profoundly aware of the need of Catholic discipline in the formative years" and to see that homes and schools are governed by the principles of Christian prudence and modesty.

* * *

THE BISHOP deplored certain types of social activities, prevalent among grade school children, which should be delayed until a later age. He said "it is a tragic fact that these activities are frequently promoted by short-sighted parents and other superiors."

> *"Pope Pius XI strongly warns us to keep the sexes sufficiently separated especially during the tremendously important formative years of adolescence." Bishop Topel said.*

This teaching, of course, corresponds with the natural instinct of the child—an instinct given by the good God for its protection. Those who encourage children to premature interest in the other sex ignore and nullify this precious safeguard given by God.

"COMPANY keeping is thereby encouraged at a time when it is morally wrong. Most of our high school 'going-steady' problems stem from these encouraged and sometimes forced social contacts in grade school."

> *The Bishop said he viewed with "grave concern" the introduction of premature "form of social activities among our grade school boys and girls, dancing and other parties." He said that such affairs "are to be deplored whether there is adult supervision or not."*

"They create serious emotional disturbances in growing boys and girls: they deprive the adolescent of the innocent joy of childhood and substitute the sophistication of adulthood; they ruin study habits so necessary for pupils; they abnormally and prematurely stimulate sex instinct, sometimes with serious injury to bodily and mental health; they lead to moral pitfalls involved in 'going steady' before the proper times."

Of those who die in the Lord, Holy Mother Church sings in the Preface of the Requiem Mass: "Life is but changed, not taken away . . ."

Soeur Therese in Carmel

(Continued from October MESSENGER)

By EDWIN GEERS, S.V.D.

That pride which was so prominent in the beginning took a long time to die. Therese's oldest sister was attending a convent school in Le Mans. The Sisters there had given each of their pupils a special sort of rosary on which they could keep count of their good deeds. Marie asked for extra ones for her little sisters. Each time they voluntarily did without something they wanted, or helped somebody, or kept their temper in trying circumstances, one of the beads could be moved and added to the string of self-denials.

Children are attracted by any devotional practice that is like a game, especially when it smacks of heroism, through competition. So, Therese whose pride could not bear to be beaten by Celine, entered on the path of self-denial. The ascetism of these two little girls urged them on to own up when they had done something wrong, to bear punishment without complaining and to refrain from justifying themselves. They found this exciting and thrilling, and not at all difficult. The habit of self-sacrifice and 'going without' became second nature, and they surrounded their virtue with a mysterious secrecy that increased its worth in their eyes.

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rese with silent astonishment. She then produced the surprise she had in store for Therese—two beautiful pieces of candle. It was too late; Therese could not be consoled.

That was not the only occasion of such impetuosity. In one of her letters Therese writes, "For some time now, I always answer back when Marie tells me to do something." Marie was the eldest of the girls. Their mother had died, so she took care of the household.

When she became old enough, Therese was sent to a Benedictine convent for school. There she was put into a class of girls all older than herself. Among them there was one of fourteen, who was not very clever, but who liked to dominate the others. She was jealous of seeing Therese, young as she was, always at the head of the class and a favorite of all the nuns, and thus found many ways of paying Therese for her little victories. Outside her own family, Therese was very reserved and sensitive; and since she did not know how to defend herself, she cried. It caused her much unhappiness, and cost even more to rise above it.

Because of her sensitiveness, Therese found it hard to play the games with the other girls at school; she liked to spend all her time reading. In this she was allowed only a certain time, and even found it hard to leave the reading when her time was up.

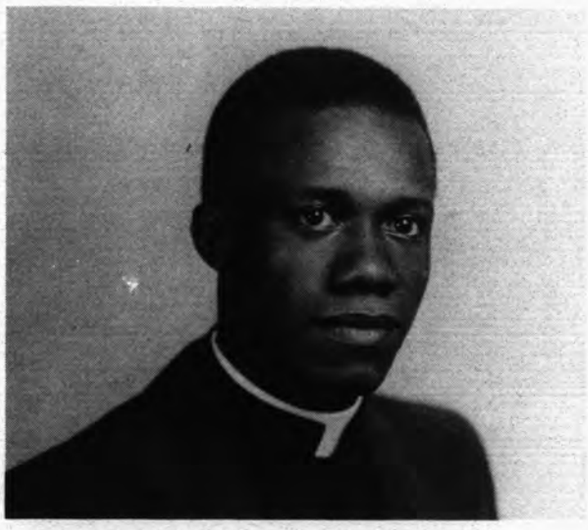
One summer, in order to give Therese a rest by some diversity, Mr. Martin took her away for a little vacation. Mr. Martin hated "the world" but was very fond of traveling, and he did not wish to deprive his beloved daughter of the opportunity of sharing his pleasure. She went to country houses at Saint-Denis, at Grogny, perhaps at Lanchal, where she entered into society, wore fine clothes, and mixed with fashionably-dressed ladies. She listened to their gossip and flatteries and was very much petted and admired. All these luxuries and conveniences, grand rooms, expensive food, well-kept gardens and crowds of neat servants were enough to turn the innocent mind of a child of ten. If she had been willing to give herself to it, she could in time have become a leader in this elegant and futile world. She saw that the world was able to combine so well the search for pleasure with the service of God, forgetting death. It was only because she realized that "all is vanity save serving God and serving Him alone," that she turned away from this temptation.

When back at the school again, Therese tried to become a close friend with two little girls of her own age. By God's grace those friendships did not last long, or else they may have proved dangerous. One of the girls had to go home to her family for several months. While she was away, Therese was very careful that she would not forget her and showed that she was very pleased to see her again when she returned. All she got was a look of indifference. She did not want Therese, and Therese felt it terribly. It was the last time she ever sought such fickle affection.

However, she noticed that several of the other girls had a special affection for a certain Sister. Therese wanted to copy them, but found that she could not. It was a happy failure for her and saved her a lot of pain.

After these incidents she thanked Our Lord that He let her find nothing but bitterness in earthly affections. She could have been caught easily. She says, 'Our Lord knew I was far too weak to face temptation. He knew that I would certainly have burnt myself in the bewildering light of earthly things, so He did not let it shine in my eyes. Where stronger souls find joy but remain detached because they are faithful, I found only misery. I cannot take any credit for not getting entangled in this way. It was only because God had mercy on me and preserved me. Without His help, I might have fallen even lower than St. Mary Magdalen.'

MORE NEGRO MEMBERS OF THE CLERGY



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Holy Family Sisters

AT HOME IN NEW MOTHERHOUSE IN NEW ORLEANS

Interior of the very beautiful chapel

Mother Mary Philip, S.S.F., Superioress General

The facade of the contemporary Motherhouse

A Novice does her 'homework'

A Postulant cuts Communion hosts.

The MESSENGER brings its subscribers some scenes from 'behind the cloister' at the new Motherhouse of the Sisters of the Holy Family in New Orleans, La. For 3/4 of a century the Motherhouse had stood on old Orleans Street in the French Quarter. The surrounding blocks were over-crowded and the Convent also was overcrowded — having housed the Motherhouse, Novitiate and St. Mary's Academy.

Today, the Sisters are happily situated in their new Motherhouse on Gentilly Highway. They own an imposing building on contemporary design, located on a large acreage. Included in their program of expansion is a desire for more vocations to the Religious Life. Any interested girl or young lady, please address:

Mother Mary Philip, S.S.F.
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Chef Menteur Highway
New Orleans, Louisiana

Sister slices salami.

Sisters in the culinary department

INTENTIONAL SECOND EXPOSURE

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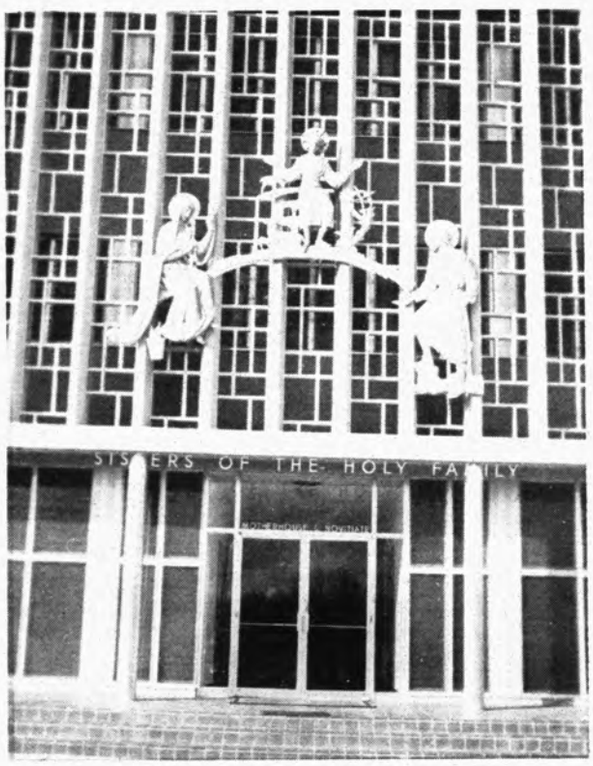

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TECHNY, ILLINOIS

Large group of seminarians in Techny kneel for admonitions by Archbishop William O'Brien of Chicago. These received the Minor Orders and the Subdiaconate.

The entire group of Minorites and Majorites are pictured at entrance to St. Mary's Seminary following ordination. Archbishop O'Brien is in the center.

TONSURE — MINOR ORDERS — SUBDIACONATE

BAY ST. LOUIS, MISSISSIPPI

His Excellency, Bishop Brunini invests Frater Oliver with the amice.

The Bishop blesses Rev. Mr. Ato of Accra after his investiture.

The Bishop invests Frater Robinson with vestments of his office.

His Excellency, Bishop Brunini, with attendants, the new Subdeacons and those who received the Tonsure, poses with the Fathers of the Seminary faculty and visiting Josephite Fathers following ordination exercises.

DIVINE WORD MISSIONARIES

Principal Speakers at St. Peter Claver Day Celebration

By WILLIAM L. DUTCH, B.A., M.A.
Public Information Officer
Mobile Council No. I K.P.C.

Father Joseph Guidry, S.V.D. and Father Carlos Lewis, S.V.D. were the principal speakers at Mobile Council No. 1, Knights of Peter Claver Patron's Day celebration on Sunday, September 8, 1957.

Father Guidry celebrated the Mass at St. Peter Claver Church. The Knights, Ladies auxiliary, Junior Knights and Junior Daughters went to Holy Communion in a body at this Mass. The Rev. Walter Mulroney, S.S.J., Pastor of St. Peter Claver Church, preached the sermon.

Father Guidry was the speaker at a breakfast in the parish hall following the Mass. He called on the knights to continue to practice the virtues of the medieval knight. "Be sworn to lead a valiant and honorable life, to defend the Faith, and to protect the weak."

The Rev. Carlos Lewis, S.V.D. preached the sermon at Carver Stadium and he spoke on the motto taken by Pope Pius XII when he was made a cardinal; "Truth, the light; Charity, the queen; Eternity, the goal." He declared that the Catholic church "teaches spiritual brotherhood of all men in Christ." The virtue of charity, Father Lewis continued, was typified in St. Peter Claver, a Jesuit missionary to the Negro slaves in Colombia, South America, who was credited with having baptized more than 300,000 slaves. Father Lewis portrayed the hope of eternity as the inspiration for the Christian Life.

Dr. Beverly Barance, Supreme Knight, addresses the Knights.

The Rt. Rev. Msgr. J. R. O'Donoghue, P.A., pastor of St. Mary's Church and vicar general of the Mobile-Birmingham Diocese, presided at the stadium service and spoke on the

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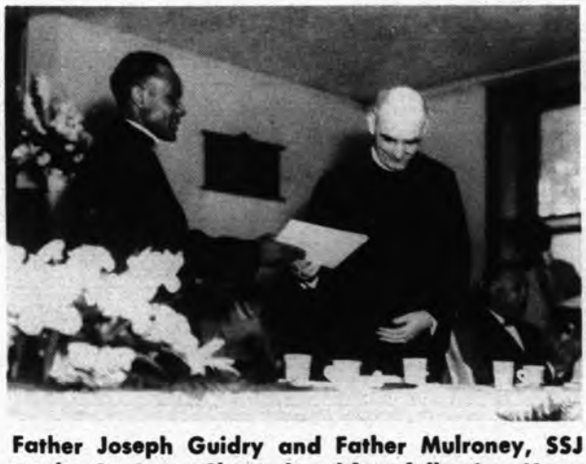

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- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

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"Marygrove" Arlington, California
"St. Mary's" Techny, Illinois
"Sacred Heart" Girard, Penn.

Name_____ Age____

Address_____ Grade____

City_____ Zone__ State____ Phone____

IN EVERYTHING GIVE THANKS

(I Thes. 5: 18.)

by ELEANOR MACGILLIVRAY

On this our glad Thanksgiving Day
That finds us this far on our way,
In church or home we kneel to pray;
Dear Lord we thank Thee.

For privilege to bear our cross,
For blessed gain, or bitter loss,
For daily tasks we count as dross
Dear Lord we thank Thee.

For days of sunshine, or of rain,
For days of gladness or of pain;
For strength to fall and rise again,
Dear Lord we thank Thee.

For privilege to walk with Thee
The pleasant shores of Galilee,
Or vigil in Gethsemane,
Dear Lord we thank Thee.

For pleasant valley hill and grove—
Assurance of Thy care and love;
For countless blessings from above;
Dear Lord we thank Thee.

(*Continued from Page* 275)

example set by St. Peter Claver in ministering to the slaves in South America. The service was concluded with Solemn Benediction of the Most Blessed Sacrament, with Msgr. O'Donoghue as celebrant; the Rev. Vincent D. Warren S.S.J., as deacon; and the Rev. John Ellard, S.S.J., subdeacon.

The Rev. Anthony Keil, S.S.J., led the recitation of the Rosary and the Rev. Edward J. Norton, S.S.J., was the bearer of the Blessed Sacrament, with Fourth Degree Knights of Peter Claver forming an honor guard. The choir of the Most Pure Heart of Mary Church sang benediction hymns.

Dr. Beverly Baranco, Supreme Knight of the Knights of Peter Claver, was guest of honor at the events of the day.

James Johnson is grand knight of Mobile Council No. 1 and Samuel Buford was general chairman of the celebration.

along The Divine Word Mission Trail!!

Mission Secretariate

"The future harmony of the great organ of humanity will be played on the black keys of Africa . . ." thus spoke His Excellency, the Most Rev. Fulton J. Sheen, D.D., Auxiliary-Bishop of New York and national director of the Society for the Propagation of the Faith in his keynote speech during the Mission Secretariate Meeting in Washington in September.

Of the twenty-eight Divine Word Missionaries in attendance this year, the three U. S. Provincials were in attendance: Very Rev. Fathers Lawrence Mack from Techny; Raymond Weisenberg from Girard; and Robert E. Pung from Bay St. Louis. Several Brothers attended this year's meet. Representing the Brothers of the Southern Province was Brother Lambert from Holy Rosary Institute in Lafayette. Brother reports that he was very much impressed with the various seminarys, work-shops, etc. at the Secretariate Meeting.

Father Ralph Wiltgen, Divine Word Missionary and doctor of Missiology from Techny chided the U. S. Catholics for a 'certain smugness' about their financial contributions (70% of the total) to the Catholic Missions and for the small U. S. representation (5%) among clergy and lay workers in the Missions.

Father Charles Erb, Divine Word Missionary, was publicity director for the meeting this year. In his remarks, he said, "Conversion is a studied, long process, but the Africans are anxious and ready to listen to the word of God. . . "

Father Joseph Eckert, S.V.D., veteran missionary among Chicago's Negroes, first Provincial of the Southern Province and now Propagator for the Southern Province strikes interesting poses during one of his 'visits' to the Seminary:

A problem.

A light!

I've got it!

INTENTIONAL SECOND EXPOSURE

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For privilege to walk with Thee
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Or vigil in Gethsemane,
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For pleasant valley hill and grove—
Assurance of Thy care and love;
For countless blessings from above;
Dear Lord we thank Thee.

(*Continued from Page* 275)

example set by St. Peter Claver in ministering to the slaves in South America. The service was concluded with Solemn Benediction of the Most Blessed Sacrament, with Msgr. O'Donoghue as celebrant; the Rev. Vincent D. Warren S.S.J., as deacon; and the Rev. John Ellard, S.S.J., subdeacon.

The Rev. Anthony Keil, S.S.J., led the recitation of the Rosary and the Rev. Edward J. Norton, S.S.J., was the bearer of the Blessed Sacrament, with Fourth Degree Knights of Peter Claver forming an honor guard. The choir of the Most Pure Heart of Mary Church sang benediction hymns.

Dr. Beverly Baranco, Supreme Knight of the Knights of Peter Claver, was guest of honor at the events of the day.

James Johnson is grand knight of Mobile Council No. 1 and Samuel Buford was general chairman of the celebration.

along The Divine Word Mission Trail!!

Mission Secretariate

"The future harmony of the great organ of humanity will be played on the black keys of Africa . . ." thus spoke His Excellency, the Most Rev. Fulton J. Sheen, D.D., Auxiliary-Bishop of New York and national director of the Society for the Propagation of the Faith in his keynote speech during the Mission Secretariate Meeting in Washington in September.

Of the twenty-eight Divine Word Missionaries in attendance this year, the three U. S. Provincials were in attendance: Very Rev. Fathers Lawrence Mack from Techny; Raymond Weisenberg from Girard; and Robert E. Pung from Bay St. Louis. Several Brothers attended this year's meet. Representing the Brothers of the Southern Province was Brother Lambert from Holy Rosary Institute in Lafayette. Brother reports that he was very much impressed with the various seminarys, work-shops, etc. at the Secretariate Meeting.

Father Ralph Wiltgen, Divine Word Missionary and doctor of Missiology from Techny chided the U. S. Catholics for a 'certain smugness' about their financial contributions (70% of the total) to the Catholic Missions and for the small U. S. representation (5%) among clergy and lay workers in the Missions.

Father Charles Erb, Divine Word Missionary, was publicity director for the meeting this year. In his remarks, he said, "Conversion is a studied, long process, but the Africans are anxious and ready to listen to the word of God. . ."

Father Joseph Eckert, S.V.D., veteran missionary among Chicago's Negroes, first Provincial of the Southern Province and now Propagator for the Southern Province strikes interesting poses during one of his 'visits' to the Seminary:

A problem.

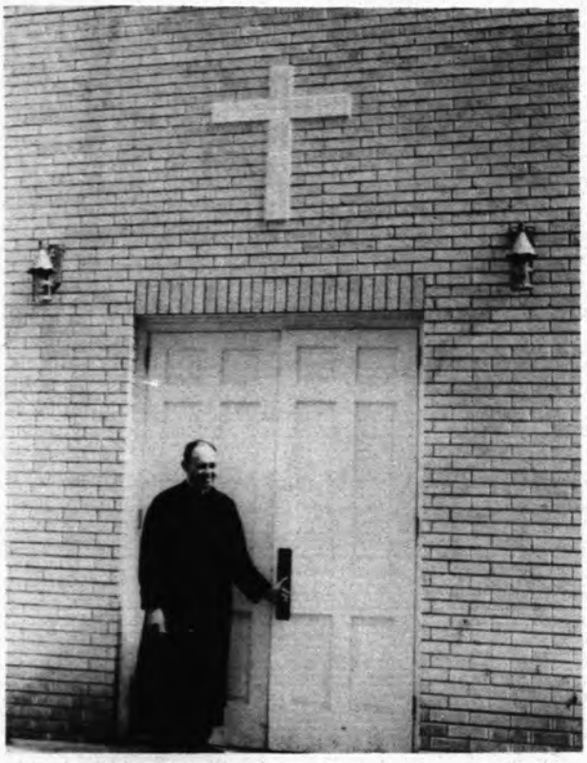
A light!

I've got it!

Father Kempinski's newly-decorated chapel at St. Raphael's (Arkansas)

Inter Nos — Divine Word Missionaries of the Southwest, Louisiana Deanery during monthly recollection given by Father Provincial Pung (seated in center).

Convert-graduates from St. Peter's Church, Pine Bluff, Ark.



Father Anthony Bourges stands at the entrance of his newly remodeled Church of Our Lady of Perpetual Succor in St. Martinville, La.

'Japanese' Divine Word Missionaries at University of Nagoya (Japan) Top: Fathers LeMay and Vincent and Leslie Coyle. Bottom: Father Hotze, Mr. Imaizumi, the professor; Father Dominicus.

During the month of November, let us remember in a special way our dead in the Lord. Eternal rest give unto them O Lord, May they rest in peace.

On November 1st, a Solemn High Mass is celebrated in the main chapel of St. Augustine's Seminary with the entire Community assisting for the deceased benefactors of the Province and Seminary of St. Augustine.

Tennis champion, Althea Gibson, is congratulated by Vice-President Richard Nixon after Althea beat Louise Brough (right) of Beverly Hills, California in the finals of the Woman's Division of the National Singles Tennis Tournament last September.

RELIGION—

The fact (is) that religion is not merely a personal relationship with God but also a joint enterprise conducted by human beings and institutionalized over the centuries . . . The sociology of religion, in short, is not theology, and it does not pretend to be. If everyone would try to get these facts straight, we would all benefit. — Rev. Joseph H. Fichter, S.J.

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Help Complete a Burse

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd Last Month	Total	Amt. Needed
Our Lady of Sorrows	———	$4,822.74	$ 177.26
Blessed Martin de Porres No. 6	$ 7.00	3,131.66	1,868.34
St. Joseph	———	2,766.50	2,233.50
St. Jude	21.00	1,775.50	3,224.50
Little Flower	———	1,293,25	3,706.75
Holy Ghost	———	1,081.70	3,918.30
St. Matthias	———	866.50	4,133.50
Our Lady of Fatima	———	595.00	4,405.00
St. Elizabeth	———	583.00	4,417.00
St. Madeline Sophie Barat	———	464.50	4,535.50
St. Martha	1.00	356.00	4,644.00

At "Marygrove" — Arlington, California

Little Flower No. 2	———	$2,629.00	$2,371.00
Sacred Heart	$ 5.00	818.00	4,182.00
St. Anthony	———	107.00	4,893.00
St. Joseph	———	50.50	4,949.50
Holy Spirit	———	17.25	4,982.75
Blessed Martin	———	5.00	4,995.00
Our Lady of Fatima	———	4.00	4,996.00
St. Jude	———	4.00	4,996.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your ..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

SEMINARY NEWS

At "St. Augustine's" — Bay St. Louis, Mississippi

The student body for 1957-58 with their Prefect, Father Leonard Olivier, S.V.D. (right) and Assistant Prefect, Father Joseph Guidry, S.V.D. (left)

"How good and sweet it is . . ."

The eagerly awaited Family Feast was celebrated on Oct. 9. This gala occasion is observed annually in all Divine Word Houses throughout the world. The practice was introduced by our Founder himself, Father Arnold Janssen, shortly after the Society's founding in 1875. On the eve of the big day, there was a program in the auditorium as usual — songs, monologues and surprises. Father Rector closed the program with a few words, pointing out the purpose and significance of Family Feast—the renewal of our family spirit and the fostering of family ideals appropriate for the community.

The day itself was one of games and amusements—fun and frolic and camaraderie for everyone, young and old alike. One of the highlights of the day was a baseball game in which the minor and major seminarians participated. The wonderful day was climaxed with the delightful movie in cinemascope, "Helen of Troy." At the end of the day, everyone could exclaim with the Psalmist (132): *"Behold how good and sweet it is for brothers to dwell together in unity . . ."*

* * *

So it has been, so it will be—

"Goodness, gracious! What's that?" A huge howling and shouting had broken the quiet night (it was a few minutes before 7:30). The Fathers and Brothers were disturbed from their class preparations and spiritual reading; the Fraters pricked up their ears and tried to figure out the cause of those unusual sounds. Then there was an abrupt dying out, as the bells rang. Moments later, strains of the "Veni Creator Spiritus" came floating through the air to our ears.

"So that's it!" Yes, that was it—the high school students were beginning their annual retreat, but before so doing they had to let off enough steam to keep them quiet for the next two days. The clamor should have been expected, for so it has been done in past years. Conducting the retreat for the boys was Father Hubert Posjena. After two days the retreatants renewed their baptismal vows in the

Profession Day on November 1, found our Novices and Postulants eager to pronounce their first vows and receive the habit of the Society, (l. to r.) Postulant Charles Gillard, Brother Ambrose, Postulant Francis Rubit and Brother Raymond.

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Happy Faces at Techny and Conesus

Last month, Father Provincial Pung was in Washington, D. C. for the annual meeting of the Mission Secretariate. While northward, Father Provincial found time to call on our eighteen scholastics in the Clerical Novitiate-Juniorate at Conesus, N. Y. and our twelve philosophy-scholastics in Techny, Ill. The novices are: Fraters R. Banks, R. Jones, Lawrence, Brignac, Oubre, A. Pung, A. Robert and J. Steib. In the Juniorate, Father visited Fraters Aubespin, Farier, LaSalle, K. Malveaux, Boykins, R. Joseph, LaChapelle, B. Landry, W. Ledet, and J. Wynn. Our philosophers at Techny whom Father Provincial visited are Fraters Artis, Burns, Cabey, Dugay, Myvett, Butler, Cheeks, Dicks, O. Jones, Moody, J. Moore, and Krueger Normand. Each year, as they finish their philosophical course, these young men will be returning to St. Augustine's for theology and ordination. Father Provincial said that all the scholastics were very happy and manifested a wonderful spirit of cooperation and enthusiasm in their chosen vocation.

* * *

New Workers for Christ's Vineyard

"I solemnly promise to Thee, O Holy and Triune God, to observe for one year Poverty, Chastity and Obedience in the Society of the Divine Word, according to the Constitutions of this Society . . ." With these words pronounced by Brothers Ambrose and Raymond, two new members were added to our Society. And how we rejoice on such occasions! Brothers Bernard and Thomas renewed their Vows of a year ago. At the same ceremony, two promising young candidates, Charles Gillard and Francis Rubit were invested with the habit and cincture of the Society and admitted to the Novitiate. To the new Brothers and Novices—God bless you!

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Benefactors are not forgotten

On All Souls' Day, a Solemn High Mass was celebrated in the Seminary chapel and was attended by all members of the Community. The Divine Sacrifice was offered for all our deceased benefactors and the deceased relatives and friends of our present benefactors. It may be mentioned here that deceased benefactors are remembered daily by our community, especially at our visit to the Most Blessed Sacrament after the noon meal. It is only right that we should often remember our benefactors, both living and dead, since it is their generosity which has made—and is making—our work possible.

Scholastics Solemny Renew Vows on Birthday of Society of the Divine Word, Sept. 8

Frater William Coady repeats his Vows before Father Provincial Pung. Father Elmer Powell is Deacon.

Fraters Joseph Simon and Reynold Schnyder submit their documents after renewing the Vows.

'Voveo Tibi . . . ad PERPETUUM!' — Perpetual Vows for Fraters: John Coady, Gerald Garry and James Henry.

Father Provincial congratulates the Scholastics after Renewal of Vows. Pictured with Father Provincial are: Fraters Donald Bates, Francis Shigo, Felix Casimir and John Henry.

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Fathers and Brothers in the West Coast Area assemble at Marygrove for their annual retreat. (l. to r.) Brother Stillfried, Brother Cyprian, Father Bauman, Father Mertz, Father Enda Somers, O.C.D., Retreat Master, Father Benoit, Father Stoecke, Brother Richard, Father Meyer, Father Kist, Father Zimmermann and Father Graham.

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BOYS' and GIRLS' CORNER

Dear Boys and Girls:

We are getting close to the end of the year, when November comes. But I don't think any of us mind it at all, because the month of December is just around the corner, and December means Christmas, and we all love Christmas! At least, I do!

But did you notice that November has two amazing days right at its very beginning? November 1st is the feast day of All Saints. There's not a Saint in Heaven that we miss honoring on this first day of the month. Even those whose names we do not know. We honor and pray to all of them. I'll bet we will be surprised when we get to Heven to find out how many are those that are honored on the Feast of All Saints.

November 2nd is the feast day of the Holy Souls in Purgatory. We pray hard for these Poor Souls for two reasons: they cannot help themselves, and—they will never forget us if our prayers help them get to Heaven. So if by your prayers you help any of these souls get out of Purgatory, they will help you later. Every day, try to make a visit and say one Our Father, one Hail Mary, and one Glory be for the Holy Souls in Purgatory.

A. CORNE'S MAIL BAG

Dear A. Corne,

I have been waiting for the MESSENGER since I saw in the previous ones the drawings made by the children who read it. I hope mine will be as nice as the others. I hope you continue these interesting contests and most of all the MESSENGER. We were on the unit of the "Mass" when I found in the September issue the meaning of the Mass. It came in very handy. May God bless you.

Cecile Kohls
Detroit, Mich.

Cecile, the Editor will just be tickled pink to hear that you found the item about the meaning of the Mass very handy. Your drawing won a prize for you and it will be coming your way very soon. Don't forget to read all about the big new Contest that starts in January.

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* * *

PEN-AND-INK CONTEST

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Second place was taken by Cecile Kohls, age 13, of Detroit, Mich.; who drew "The Beginning of the End."

And here is "My Dream Car" by Larry High of Toledo, Ohio.

The small fry of Group B, those up to eleven, show the following drawings:

OUR LORD JESUS
Mary Ann Wisnieski, Dodge, Neb.

INTENTIONAL SECOND EXPOSURE

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THE GARDEN SPRITE
Ouette Waters, 8, Baltimore, Md.

MARY, OUR MOTHER
Hugh Tewe, St. Louis, Mo.

All these boys and girls will receive prizes for partaking in this contest which will run another month.

NEW CONTEST COMING!

Starting in January, we will begin an AUTOBIOGRAPHY CONTEST. This means—to write the story of your own life, not just a part of it, but something about your whole life, — anything that will be interesting for other boys and girls to read.

Your Autobiography may be short or long, but not over 500 words. It must be written by the boy or girl who sends it in, and must be true to life, not something made up. Sign your name, address, age and grade. If your Autobiography does not win in the contest for one month, it will automatically be held over and entered in the next month's contest.

So, get busy, boys and girls, and start writing your AUTOBIOGRAPHY right now. Send it in as soon as possible for the January opening of the new Contest!

* * *

FILL 'ER UP!

In case you were not able to finish the first "Fill 'er up", here it is completed below:

COMPENSATION

I have a little song to SING;
I learned it from my MOTHER:
Some of us have one THING,
And some of us ANOTHER.

Today I took a little WALK
And saw a bird of HIGH;
That little birdie couldn't TALK,
But neither can I FLY!

In case you feel ambitious, try this little poem following:

THINKING

At night when in the bed I——,
I look up at the starry ——;
And often times I stop to ——
Just why the sky is blue not ——.

If you can supply the same words that I have left out, then you have a good ear for rhyme.

* * *

When Thanksgiving comes around, don't forget to pray for the poor people of the Colored Missions, that they may have something for which to be thankful, too. And whisper a prayer for me. May God bless and keep all of you.

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Mississippi

. . . remember the HOME and FOREIGN MISSIONS

by enrolling in . . .

The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year. Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ **Zone** _____ **State** _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT and MAIL

To
St. Augustine's
MESSENGER
Bay St. Louis
Mississippi

INTENTIONAL SECOND EXPOSURE

THE GARDEN SPRITE
Ouette Waters, 8, Baltimore, Md.

MARY, OUR MOTHER
Hugh Tewe, St. Louis, Mo.

All these boys and girls will receive prizes for partaking in this contest which will run another month.

NEW CONTEST COMING!

Starting in January, we will begin an AUTOBIOGRAPHY CONTEST. This means—to write the story of your own life, not just a part of it, but something about your whole life, — anything that will be interesting for other boys and girls to read.

Your Autobiography may be short or long, but not over 500 words. It must be written by the boy or girl who sends it in, and must be true to life, not something made up. Sign your name, address, age and grade. If your Autobiography does not win in the contest for one month, it will automatically be held over and entered in the next month's contest.

So, get busy, boys and girls, and start writing your AUTOBIOGRAPHY right now. Send it in as soon as possible for the January opening of the new Contest!

* * *

FILL 'ER UP!

In case you were not able to finish the first "Fill 'er up", here it is completed below:

COMPENSATION

I have a little song to SING;
I learned it from my MOTHER:
Some of us have one THING,
And some of us ANOTHER.

Today I took a little WALK
And saw a bird of HIGH;
That little birdie couldn't TALK,
But neither can I FLY!

In case you feel ambitious, try this little poem following:

THINKING

At night when in the bed I——,
I look up at the starry ——;
And often times I stop to ——
Just why the sky is blue not ——.

If you can supply the same words that I have left out, then you have a good ear for rhyme.

* * *

When Thanksgiving comes around, don't forget to pray for the poor people of the Colored Missions, that they may have something for which to be thankful, too. And whisper a prayer for me. May God bless and keep all of you.

A. CORNE
Divine Word Seminary
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UGUSTINE'S

ANNUITY PLAN

For
LIBERAL
and
ASSURED

LIFE
INCOM

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SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

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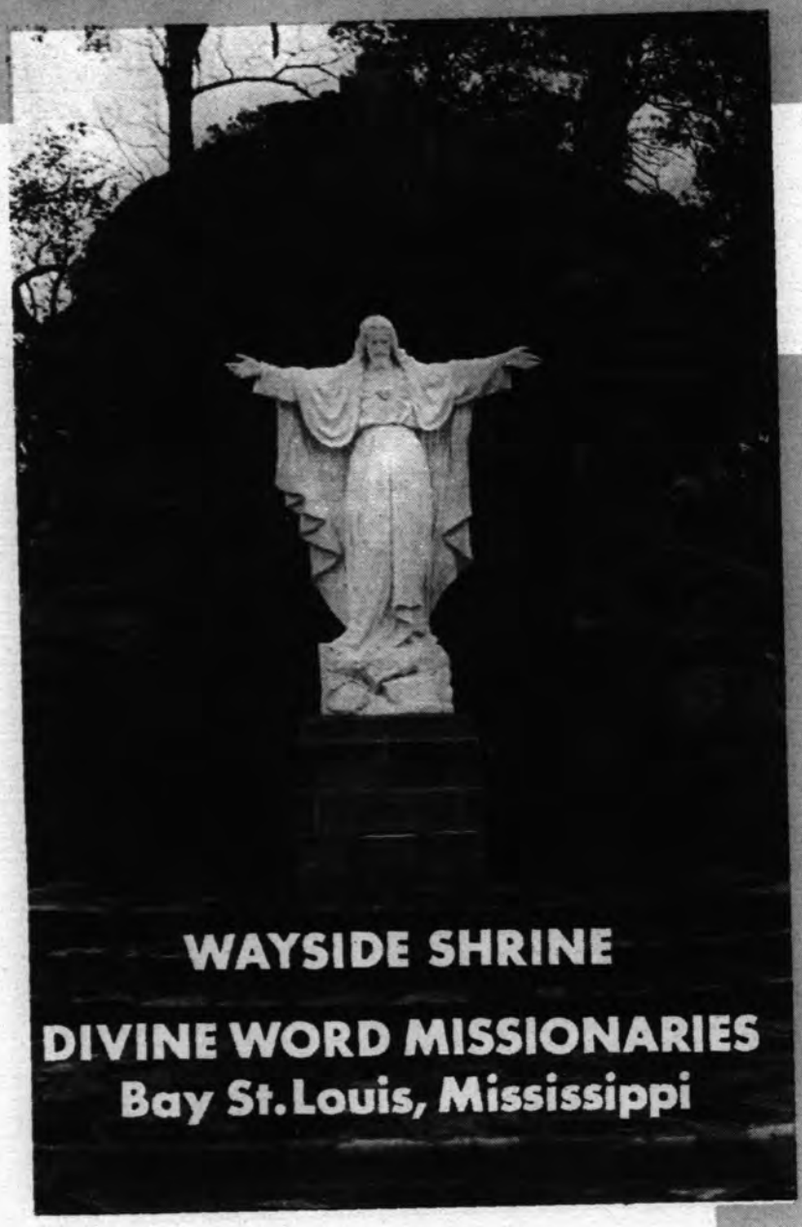
UGUSTINE'S

CATHOLIC Messenger

DECEMBER, 1957

MONTHLY NOVENA to the SACRED HEART



NEXT NOVENA

DECEMBER 26 — JANUARY 3

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province

★ **Novena ends on the First Friday of each month.**

★ **Daily during the Novena a Mass will be said for your petitions.**

★ **Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.**

★ **Send your petition and offering before the first day of the Novena.**

Date .....

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Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrfices for your Missionaries.

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City ..... **Zone** .....

MY PETITION .....

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DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

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The MAGAZINE *with a* MESSAGE

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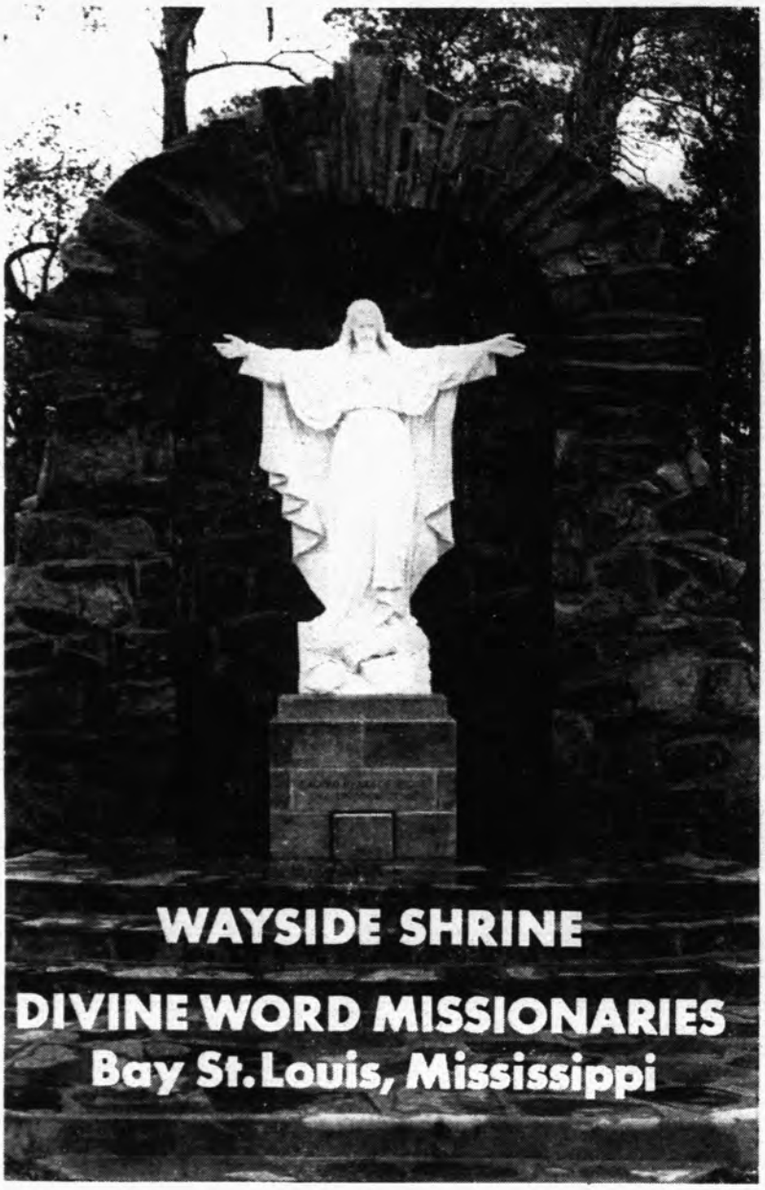

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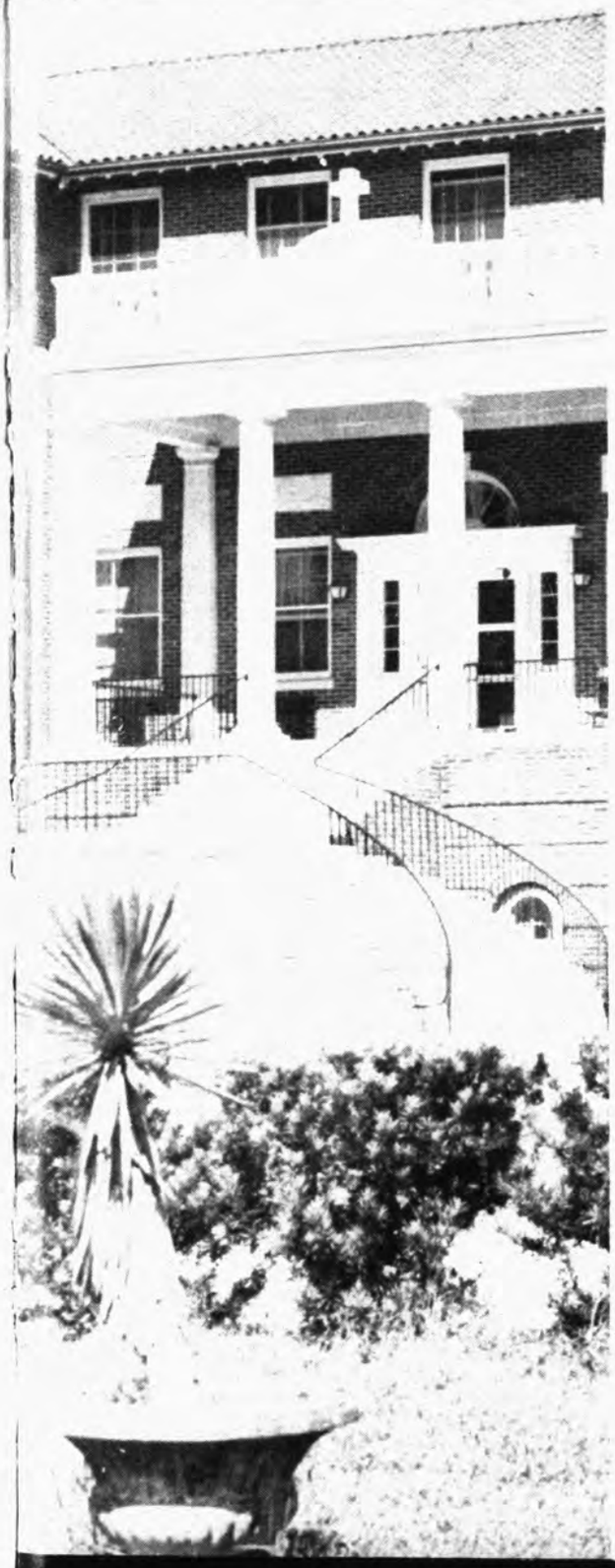

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This is certainly correct, because Christmas is really the day on which is celebrated the birth of the Christ. It is the day on which Jesus Christ was first laid in the crib in the little Town of Bethlehem as a fit and ready sacrifice to His Heavenly Father in reparation for our sins: "Who for us men and for our salvation has come down from Heaven. . ." It was in Bethlehem then that the first unbloody Mass was offered to God.

Christmas, therefore, should mean everything to us, since it brings to our minds the self-effacing love of Christ for us. He joyfully left His heavenly home in obedience to His Father to come into our world to show us the way to Heaven, our true home. This one thought alone—that of Christ's love for us—should be our Christmas theme. We should let our hearts swell with joy and gladness in singing the praises of Him Who has loved us so dearly—Who loved us even unto death —the death of the Cross! Certainly, we should always prefer Jesus to anything else in the world, just as His holy Mother did on the first Christmas night when she adored Him in the manger.

St. John Bosco has said: '. . . rather die than commit sin.' He had in mind the ineffable love of Christ for us. Little recompense, indeed, He expects of us—not to offend Him by our sins. May this be our motto in observing Christmas: '. . rather die than commit sin.' Let us live it by refraining from sin and avoiding even the occasions of sin. Let us make it practical by receiving Christ frequently at Holy Communion and thus be fortified and strengthened to fight off the attacks of the flesh and the devil. Then, every day will be Christ-Mass for us. Every day, the Christ-Child will be born anew in our souls. Every day, we can sing 'Glory to God in the highest and on earth peace to men of good will!'

Who would find heart enough to begin to live if he dallied with the considerations of death?—*R. L. Stevenson*

The traditional site of Christ's birth. The Star of Bethlehem, cut out of stone and fitted into the marble floor paving is believed to mark the exact spot of the Nativity. The inscription reads: "Here, from the Virgin Mary, Jesus Christ was born."

EASTERN RITE GETS NEW MEMBERS

Converts Need 5 Churches

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The new converts belong to the Malankara Syrian Rite, which was instituted in 1930 when Archbishop Mar Ivanios and Bishop Mar Theophilos left the Jacobites to come into communion with Rome with a great number of people.

Bishop Mar Athanasios of Tiruvalla, now in Rome on his *Ad Limina* visit, will bless the new structures on his return. The Tiruvalla Diocese is a Suffragan see of the Archdiocese of Trivandrum.

Schools in Danger

In the Indian State of Kerala, the Diocese of Tiruvalla has been faced with the Communist government's attempts to seize control of its private schools. (NCWC Radio and Wire)

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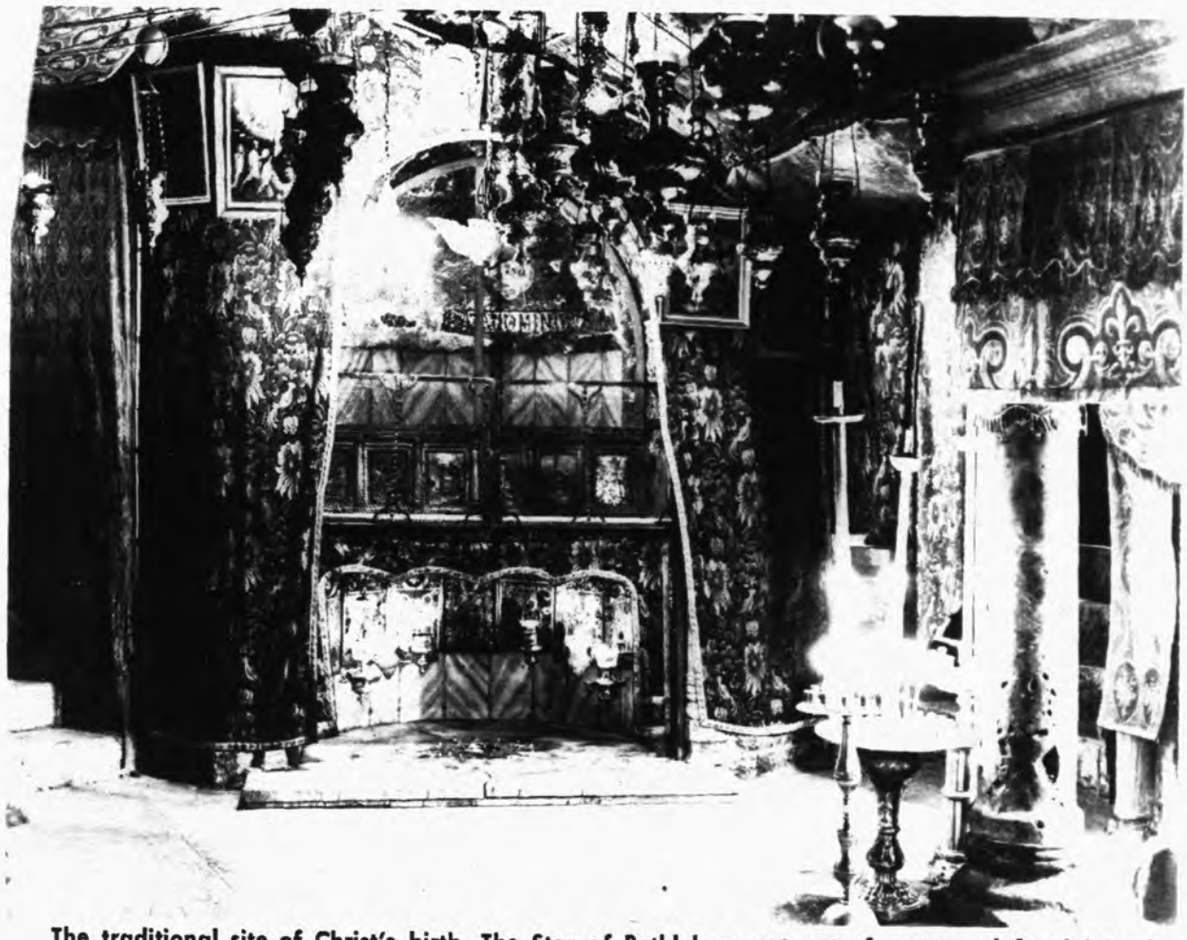

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Archbishop Richard J. Cushing of Boston was principal speaker at a dinner inaugurating a Boston chapter of the Sino-American Amity. Attending the dinner also were left to right: Rep. John W. McCormack of Mass.; Hollington K. Tong, Chinese Ambassador to the U. S.; Archbishop Paul Yu-Pin of Nanking, China, president of Sino-American Amity.

Anette Dionne, 23, one of the famed quintuplets is married to Germain Allard, 24 of Montreal in Notre Dame de la Salette Church in Montreal. Religious News Photos

Lest we forget

By Gloria Rosato

The tree is lit and one by one
Each little task has now been done
The gifts are wrapped and stockings hung
The Christmas songs are being sung.
Now Christmas is ushering in
The birthday of dear Little Jesus.

Lest we lose what this day should mean
As more to earthly things we lean:
Christ came on earth that we might live,
And by His Cross all sins forgive.

For Christ was not born on Christmas Day—
But, because He was born, it is Christmas!

So celebrate and be happy
Raise your voice and be proud to sing
For today we commemorate
The virgin birth of Christ the King.

Give glory to God in the highest!
Peace on earth to men of good will!

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Drama In Three Acts

Slow Search / FOR SOULS IN THE SOUTH

By JoAnn Greene Brinkman

It is a hot day in July, 1937,—hot in the sweltering way that one finds only in the deep South, in a town like Selma, Alabama, for example. Dust is everywhere — powdering the air, the bodies of sweating humans, and covering everything from earth to sky with filth.

Little eddies of dust follow the steps of Fr. Francis M. Casey, S.S.E., as he crosses Broad street and begins his trek through the unpaved streets of East Selma's Negro area. The heat and dust weigh heavily on him as he stops at the first house—really a shack, with sagging porch and no window panes. But heavier is the thought of the tremendous task before him: thousands of Negroes in his new mission territory, and not a Catholic among them. Breathing a prayer to the Holy Ghost, Fr. Casey knocks and, as an aged Negro woman opens the door, he smiles, extends his hand, and enters.

The next few months follow much the same pattern. It takes time and infinite patience to be a pioneer, to knock on thousands of individual doors, introduce oneself, and slowly make friends with the people. It takes perseverance: not just one visit, but another, and still a third trip to the same home, to thousands of homes, to win the confidence, understanding, good will of the people. Aided only by his assistant, Father John Paro, Monsignor Casey found the work infinitesimally gradual, painstaking, but gratifying.

Of bodily fatigue, too, they had more than their share. The plot of land given them by Archbishop Toolen was merely raw material for a mission. Buildings were needed, so they purchased one: an ancient structure, dilapidated in the extreme, liveable in only the wildest stretch of the imagination. This ark was to be the nucleus of the entire mission: chapel, rectory, hospital and school, all rolled into one.

Frs. Casey and Paro remodeled the shack themselves. They sawed and hammered and spliced with their own hands in the hours not spent going from door to door. Somehow by October, 1937, the hut was livable, and the first Mass was celebrated in the tiny front-room chapel. Moreover, the first congregation was present in full force: two Negro Catholics had been unearthed from the unbelieving multitudes in Selma.

The struggle, however, with its full quota of rises and falls, had just begun. Father Casey rose with the tide that brought seven new converts in January, 1938, and a five-thousand-dollar donation for a new chapel from a Miss O'Brien of Boston. But he had to fight bravely against the downward current of criticism, antagonism, and near-defeat that constantly threatened. Laboring in a part of our country that is at best wary of the Church, he did not expect his least effort to be applauded. On the contrary, he expended twice as much energy to win civic good will.

A terrible flood in the summer of 1938 could have been an added obstacle to the mission. Fortunately, it was turned into a blessing, for the church, higher than the destructive waters, became a temporary hospital

First chapel and rectory (all in one) in Selma.

for many unfortunates, and a remembered haven for many grateful hearts.

Yet what weariness must have filled Fr. Casey's soul as he surveyed his parish at the close of 1938! True, a school had been started in the renovated shack. True, another old house had been remodeled for a rectory, and the lovely new chapel, with a seating capacity of 400, stood waiting; but only eleven souls were received into the Faith that year — the sole fruit from the thousands contacted. Precious fruit, however, as any missionary will tell you: precious in the eves of Divinity; certainly precious enough for the persevering labors of religious, no matter how sparse the harvest.

* * *

The slow years pass. The work continues, patiently, unflinchingly, like the mining of diamonds under difficult conditions.

* * *

Now it is summer, 1957. Twenty years have vanished, but the setting is much the same; only the characters are different. The present pastor of St. Elizabeth's Mission, Fr. Cassimir Cichanowicz, stands on the corner of hot, dusty Broad Street. It is not a day to pause for long, as the blistering sun beats down mercilessly, and gusts of dust are sprayed by passing cars. But Father pauses long enough to look around him.

Twenty years' accomplishment, he reflects, gazing at the several buildings of his growing parish. The brick church, small but adequate for his 400 parishioners, has witnessed 800 Baptisms — 800 souls received within the Mystical Body in twenty years' time. The rectory with offices and living quarters for the priests and brothers is a vast improvement over the first pitiful frame house.

Even the original building of St. Elizabeth's parish — the dilapidated shack — is hardly recognizable. Repainted and shining it serves now as a special building for the Girls' Club, a private place for their meetings, their classes in such subjects as crafts, sewing, and marriage guidance, for their sports, their reading, their rest. Father pauses to contemplate this building, realizing its value. Of the 200 girls of junior and senior high school age it

Don Bosco Club moderators and members inspect club's trophies

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The struggle, however, with its full quota of rises and falls, had just begun. Father Casey rose with the tide that brought seven new converts in January, 1938, and a five-thousand-dollar donation for a new chapel from a Miss O'Brien of Boston. But he had to fight bravely against the downward current of criticism, antagonism, and near-defeat that constantly threatened. Laboring in a part of our country that is at best wary of the Church, he did not expect his least effort to be applauded. On the contrary, he expended twice as much energy to win civic good will.

A terrible flood in the summer of 1938 could have been an added obstacle to the mission. Fortunately, it was turned into a blessing, for the church, higher than the destructive waters, became a temporary hospital

First chapel and rectory (all in one) in Selma.

for many unfortunates, and a remembered haven for many grateful hearts.

Yet what weariness must have filled Fr. Casey's soul as he surveyed his parish at the close of 1938! True, a school had been started in the renovated shack. True, another old house had been remodeled for a rectory, and the lovely new chapel, with a seating capacity of 400, stood waiting; but only eleven souls were received into the Faith that year — the sole fruit from the thousands contacted. Precious fruit, however, as any missionary will tell you: precious in the eves of Divinity; certainly precious enough for the persevering labors of religious, no matter how sparse the harvest.

* * *

The slow years pass. The work continues, patiently, unflinchingly, like the mining of diamonds under difficult conditions.

* * *

Now it is summer, 1957. Twenty years have vanished, but the setting is much the same; only the characters are different. The present pastor of St. Elizabeth's Mission, Fr. Cassimir Cichanowicz, stands on the corner of hot, dusty Broad Street. It is not a day to pause for long, as the blistering sun beats down mercilessly, and gusts of dust are sprayed by passing cars. But Father pauses long enough to look around him.

Twenty years' accomplishment, he reflects, gazing at the several buildings of his growing parish. The brick church, small but adequate for his 400 parishioners, has witnessed 800 Baptisms — 800 souls received within the Mystical Body in twenty years' time. The rectory with offices and living quarters for the priests and brothers is a vast improvement over the first pitiful frame house.

Even the original building of St. Elizabeth's parish — the dilapidated shack — is hardly recognizable. Repainted and shining it serves now as a special building for the Girls' Club, a private place for their meetings, their classes in such subjects as crafts, sewing, and marriage guidance, for their sports, their reading, their rest. Father pauses to contemplate this building, realizing its value. Of the 200 girls of junior and senior high school age it

Don Bosco Club moderators and members inspect club's trophies

Present plant at Selma: Convent, rectory, new church girls' club

has sheltered, most have been non-Catholics. Thirty are now converts to the Faith, and the others are at least converts to a better way of life, to worthwhile activities as opposed to dangerous idleness in juke-box hang-outs. Most of the past Girls' Club members have become nurses, teachers, wives and mothers of families.

Thinking of them, and his Don Bosco Boys' Club, pleats a wrinkle in Father's forehead. The college scholarships available to the most deserving enable many to study at Catholic institutions and prepare, vocationally, and spiritually, for life. But funds are limited. What the Fathers can squeeze from extra donations is poured into this cause; but for lack of funds many fine youngsters remain uneducated.

The crease deepens in Father's brow as he ponders the most pressing problem. Though the youth clubs have an excellent effect on the teenagers, no Catholic high school exists for them, no day-by-day opportunity to study their Faith and become imbued with the teachings of Christ. And yet how important this is to a sturdy Catholicity.

On the gradeschool level, though the Sisters of St. Joseph of Rochester have built admirably on meager beginnings: —(the first enrollment of five in the tiny shack has matured to a school of 116 in a modern brick building)—there are limitations. Lack of space has forced classes to double up, resulting in a strain on both teachers and pupils. Nor can all the children who seek admission be accepted.

Father reflects on these facts with the same clear and truthful vision that he now turns on the last organ of St. Elizabeth's mission—the Good Samaritan Hospital. Eighty-five beds, and the superb skill of the Sisters of St. Joseph are admirable acquisitions over two decades; the Holy Infant Inn, a home for twenty-six old folks, is another. But how many more sick and aged, spawned from the dirty, diseased hovels of the poor, could be cared for if buildings and beds were available.

In a flash these thoughts pass through Father's mind as he surveys his parish. But under his care are other missions he can only see in imagination. The new church and school at Anniston, Alabama, and missions at Mon Luis and Dauphin Islands, Heron Bay, Fowl River, Mobile, Gadsden and Bellefontaine, Alabama, have all opened in recent years, as have two parishes at Elizabeth City and Hertford, North Carolina. As Mother Mission House, St. Elizabeth's must budget all the branch missions—a task requiring financial miracles.

Neither concern nor complacency causes Father to hesitate, however. As swiftly as these thoughts cross his mind, just as swiftly, energetically, does he stride across Broad street to begin his work of going from door to door, his work of love in reaching out to souls. Without such labors there could be no future St. Elizabeth's.

* * *

It is now 1977, and forty years since the first Edmundite priest entered Alabama mission country. It is still hot, though perhaps not so dusty on the corner where Fr. Christopher

(*Continued on Page* 303)

It's Christmas Everywhere!

By Eileen M. Egan

Yes, Christmas is the Feast that draws all men together in a common expression of joy and adoration. In the United States, children are dazzled by the beauty of the shining Christmas star placed on the topmost point of the tree, and they go dutifully to bed, as early as possible, to make the beautiful tomorrow dawn more quickly.

In Ireland a Christmas candle fixed in a sconce made from a scooped-out turnip can be as full an expression of the Christmas spirit as the trees, each with hundreds of bulbs, that line New York's Park Avenue. The pure voices of the carol singers echo through the half-seen vaulted roofing of St. Patrick's Cathedral in Dublin, and on St. Stephen's Day (December 26) the holiday tempo speeds up. The theatres feature pantomimes or special Christmas reviews, while the famous Abbey Theatre Company usually gives a pantomime in Irish. St. Stephen's Day also sees a large number of sports meetings, and one may even meet the wren-boys, dressed up and disguised, making their visits from house to house, singing as they go—

"The wren, the wren, the king of all birds,
St. Stephen's day was caught in the furze. . ."

Our custom of storing small change in "piggy banks" originated in Holland and Germany where children were taught to save their pennies in a pig-shaped earthenware box. The box was not to be opened until Christmas, and consequently, was called the "feast pig." The name Kris Kringle originat-

Congolese boys sing out the Christ story at Christmas Midnight Mass.

INTENTIONAL SECOND EXPOSURE

Present plant at Selma: Convent, rectory, new church girls' club

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Congolese boys sing out the Christ story at Christmas Midnight Mass.

ed in Germany also. The German name of the Christ Child is Christkind, commonly used in its diminutive form "Christkindel." After the middle of the last century, German immigration to the United States increased, and the "Christkindel" of the immigrants was gradually changed to "Kris Kringle" or "Santa Claus."

In the United States, of course, Santa still brings the gifts. Either he hops nimbly in through the parlor window, or else he takes that ancient, sooty route, the chimney. However, in most European countries, the Child Jesus is the gift-bearer. He is generally accompanied by angels who help Him in his task. Perhaps that is why in Germany packages of Christmas gifts used to be called "Christbundles."

Christmas Carols are common to most Christian faiths, but while England prefers the hearty favorites of Charles Dickens' era, such as "God rest you, merry gentlemen," here in America, the poignant tenderness and love that reaches out from every heart, finds expression in hymns like, "Away in a manger, no crib for His bed, the Little Lord Jesus lay down His sweet head. . ." and, of course, the magnificent exultation of "Adeste Fideles." The custom of singing Christmas carols in the streets of Boston began in 1908, and in St. Louis it was started in 1909. This has spread to the organizing of singing groups in many towns and cities throughout the country.

Probably the Yule log in its many forms was originally lit only in view of the cold season. Not until 1577 did it become a public ceremony in England; its popularity, however, grew immense, especially in Provence. Gradually it became connected with other usages. In England a tenant had the right to feed at his lord's expense as long as a round of wood, given by him, would burn. The landlord gave to a tenant a load of wood on the birth of a child.

The tradition that trees and flowers blossomed on Christmas night is first quoted from an Arab geographer of the tenth century, and extended to England. In a thirteenth century French epic, candles are seen on the flowering tree. In England it was Joseph of Arimathea's rod which flowered at Glastonbury and elsewhere. From these traditional beliefs the Christmas tree developed. It is first definitely mentioned in 1605 at Strasburg, and introduced into France and England in 1840, by Princess Helena of Mecklenburg and the Prince Consort respectively.

It is somewhat regrettable that, with many people in this country, the Christmas spirit has been reduced to a minimum—the sending of a Christmas card. Even this custom has become merely a social obligation, with tremendous profits accruing to manufacturers whose cards represent more of a fetish with the canine world than with Christmas, if we are to judge by the jolly little Scotties with red ribbons around their necks, and other ludicrous illustrations.

Opposed to this trend, however, is the still indestructible piety of the Irish peasant. When the last day of the year comes, one may meet with a farmer who, respecting the traditions of his forefathers, will make his way with a cake of bread to the inside of the main door of the house and, striking it with the cake, say, "Out with misfortune, in with happiness, from tonight to this night twelve-months, in the name of the Father and of the Son and of the Holy Ghost. Amen."

RECIPE

For removing the blues, the dumps, the jitters, the little devils of discontent and the big demons of despair: "Is any of you sad? Let him pray." (St. James, 5:13).

St. Therese and TEMPTATION

By Edwin Geers, S.V.D.

(Running serially in the MESSENGER . . . continued from November.)

Gradually Therese's pride was disappearing, but there is one incident which proves that it made only a gradual descent, and that rather painful. She was staying at Trouville with her aunt and cousins. Her cousin Marie was always having headaches. Her mother used to make a great fuss over her, calling her pretty names, but Marie took no notice and just went on crying: "Oh my poor head!" Therese had headaches every day too, but as she never complained, no one took pity on her. But one evening she thought that she would follow Marie's example, so she sat down in an arm chair in the corner of the room and began to cry. Soon her cousin Jeanne came in and made a fuss over her. Then her aunt came too and asked what she was crying about. Therese wanted pity as Marie had enjoyed, so she used the same words and said, "Oh, my poor head."

Nobody believed that she was crying because of her headache. Her aunt did not humor her, but treated her as a grown-up. Jeanne reproached her, too. In the end she gave up the crying after deciding that it got her nowhere. She then made up her mind never to imitate others again. Referring to this incident, she says: "That fable about the ass and the dog was brought home to me. I was the ass who had put his great hoof on the table because he wanted to be petted like the dog. And though I was not beaten like the ass, I was certainly punished as I deserved, and cured forever of my desire to attract attention."

Shortly after this, Therese became ill because of her scruples, and had to leave the convent school. At thirteen, she was tutored by a very fine teacher, while at the same time she came into close contact with the world. She did her studying in an old-fashioned room with all sorts of books and things around her. The many visitors who called on the teacher were brought into the same room. Because of this, Therese did not learn much. She would act as though she were reading, while listening to all that went on. There were many things said that would have been better she did not hear. One day a lady said that Therese's hair was very beautiful; another asked who the lovely girl was. Since she was not supposed to hear those remarks, they were all the more flattering to her, and the sense of pleasure they gave her shows how really vain she was.

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The scruples that were the cause of

withdrawal from school also made Therese a supersensitive cry baby. About this she says, "I used to cry as much over little things as big ones. If I ever hurt anyone's feelings by accident, instead of making the best of it, I was so disconsolate that I made myself ill, and that made matters worse. Then, if I got over the first mistake, I would begin to cry because I had cried." It was only at Christmas in 1886 that she received the grace to overcome this foolish fault.

When Therese realized that she was cured of that unbearable imperfection, she became strong and full of courage. She decided then that she would enter Carmel at the age of fifteen. When a pilgrimage to Rome was being planned in Lisieux, Mr. Martin seized the opportunity to do some traveling. Some thought that he took Therese along in order to change her views about the religious life. Therese herself says that she can easily see why they thought that way, because she found herself mixing with members of the aristocracy. However, she was not impressed and looked upon their high-sounding titles as nothing more than a vapor of smoke. She remembered the time she had spent among the high class society a few years before, and would not allow herself to be tempted on this occasion.

While on this trip Therese feared that the tour through Italy, with its spectacle of art too directly inspired by paganism might be a danger to her modesty. She knew that she would meet things that would upset her, and having no knowledge of evil, she dreaded to discover it. With all her heart, she begged our Lady to keep her far from all occasions of sin, and to cast about her a mantle of virginity. She also begged St. Joseph, the Father and Protector of Virgins, that he too might take her under his care. Under such patronage, she knew she was out of harm's reach.

Her desire to enter Carmel at Christmas did not come true. She waited daily for a letter from her Bishop giving his approval, but none came. She even wrote him to remind him of her wish. Then, on the first of January, she received a letter from Mother Prioress of Carmel saying that the Bishop had written authorizing Therese's entrance at once, but that she had decided not to admit her until after Lent.

Now, Therese had three months more to enjoy the world, and at first saw no reason why she should add to her sufferings by leading a strict life. Why not have some fun and collect as many happy memories as she could. But, no! God made her realize the value of the extra time He was giving her, and she made up her mind to do more serious mortification than ever.

(to be concluded in the Jan. 1958 issue of the MESSENGER).

SLOW SEARCH . . .

(*Continued from Page 298*)

Brown stands, newly-ordained priest of the Order of St. Edmund. He breathes a prayer for strength to the Holy Ghost before beginning the arduous task of going from house to house, getting acquainted with his parishioners, contacting possible converts.

Somehow, in 1977, the task is just as enormous as it was twenty and forty years earlier. In fact there is even more to be done: more homes and individuals to be contacted in the vastly-increased Negro population of Selma. But other factors make the work seem less overwhelming. Thousands — a good two-thirds of the Negroes—have received the saving waters of Baptism through the years: a fact wonderful to contemplate. The enlarged main chapel can easily seat a thousand parishioners for Mass, and two smaller chapels in the outlying areas each accommodate five hundred souls.

An expanded grade school and new high school provide for hundreds of Catholic children and young people, and many who are not Catholic. The five-hundred-bed hospital and enlarged old folks' home shelter the miserable of all faiths, and exert a powerful influence in many conversions. A new rectory and convent house, the augmented numbers of priests and nuns, who, for once, are numerous enough to care for their many charges.

Father Brown, moreover, pondering the large task before him can view with hope and confidence the pattern of successful zeal preceding him, and feel secure of his own place in that pattern.

* * *

The three acts have ended, but the story continues. It must continue,—in 1977, — in 1997, — in 2017 — for it is a wonderful love story — the story of God's Love for his children and of grateful hearts for their God. But God is only directing the drama. The actors must play their own parts, or the story will cease.

Who are these actors — present and future?

They are young people who perhaps at this moment are considering becoming priests and nuns.

They are mature parents who praise Sammy or Susie's generous desire to dedicate their life to God, or younger parents who decide to add another child to their family of two or ten.

The actors are Catholics on Main Street, U.S.A. who are keeping their not-so-stylish car another year, and giving the extra money to the missions.

The actors must play the right parts, or the love story will become a tale of indifference, or woe, or even hate, with a tragic end to the Church's drama in the South.

How would you like to audition for a hero or heroine role? There's room in the cast for as many as want them. In fact, the more heroes and heroines in the play—the greater the love story will be.

ATTENTION CATHOLIC ARTISTS!

The Reverend Father Thomas H. Raywood of Iselin, N. J. is gathering paintings and material in preparation to publish a book of all known Sacred Heart paintings.

If you have—or will in the future—executed paintings of the Sacred Heart, please send notice of your work to Father Raywood so that his future work will be as inclusive as possible. Address your mail:

Rev. Thomas H. Raywood
St. Cecelia's Library
40 Sutton Street
Iselin, New Jersey

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They are mature parents who praise Sammy or Susie's generous desire to dedicate their life to God, or younger parents who decide to add another child to their family of two or ten.

The actors are Catholics on Main Street, U.S.A. who are keeping their not-so-stylish car another year, and giving the extra money to the missions.

The actors must play the right parts, or the love story will become a tale of indifference, or woe, or even hate, with a tragic end to the Church's drama in the South.

How would you like to audition for a hero or heroine role? There's room in the cast for as many as want them. In fact, the more heroes and heroines in the play—the greater the love story will be.

ATTENTION CATHOLIC ARTISTS!

The Reverend Father Thomas H. Raywood of Iselin, N. J. is gathering paintings and material in preparation to publish a book of all known Sacred Heart paintings.

If you have—or will in the future—executed paintings of the Sacred Heart, please send notice of your work to Father Raywood so that his future work will be as inclusive as possible. Address your mail:

Rev. Thomas H. Raywood
St. Cecelia's Library
40 Sutton Street
Iselin, New Jersey

Exterior view of St. Eliz

A patient's room

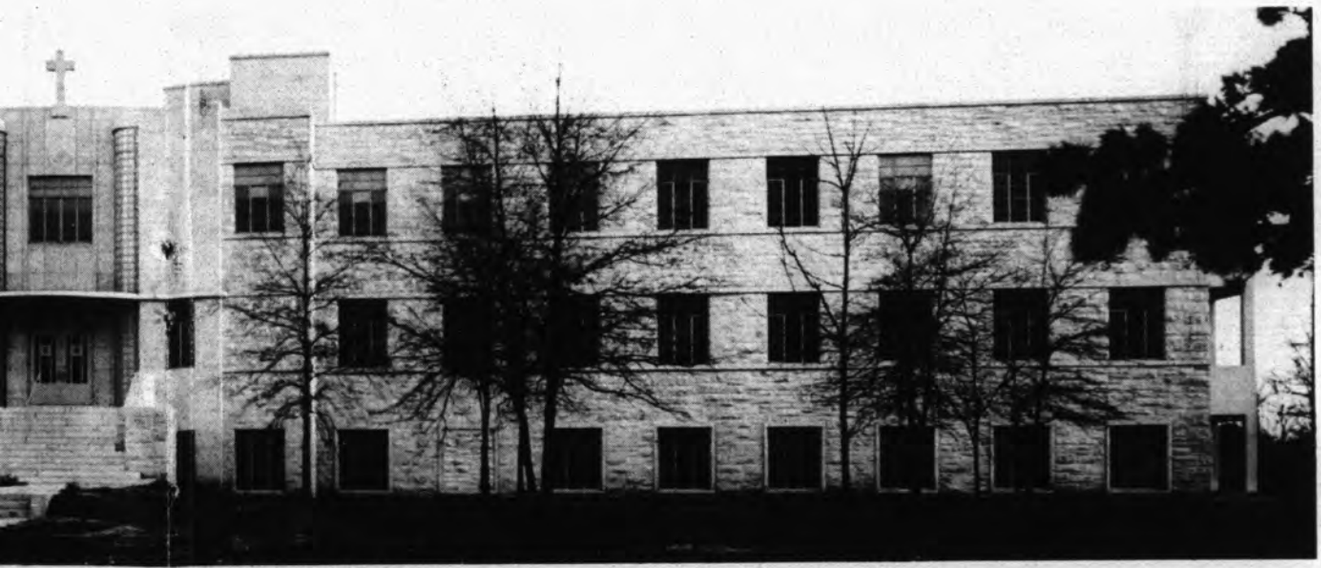
When our Lord walked the earth, He was of men. The Gospels record many instan lepers, the son of the widow of Naim, the b had suffered from the issue of blood for tw

Christ's Church, following His example, health of men — health of body and soul are most numerous. In her wisdom, the C and soul of man are inter-related. Thus sh of bodily health while assisting them to wa tion of their souls.

The MESSENGER presents as its Dece beth's Hospital of Houston, Texas which Immaculate Conception of the Mother of Divine Infant shower upon these Siste blessings.

Laboratory and a Sister Technician

The pharm



or view of St. Elizabeth's Hospital

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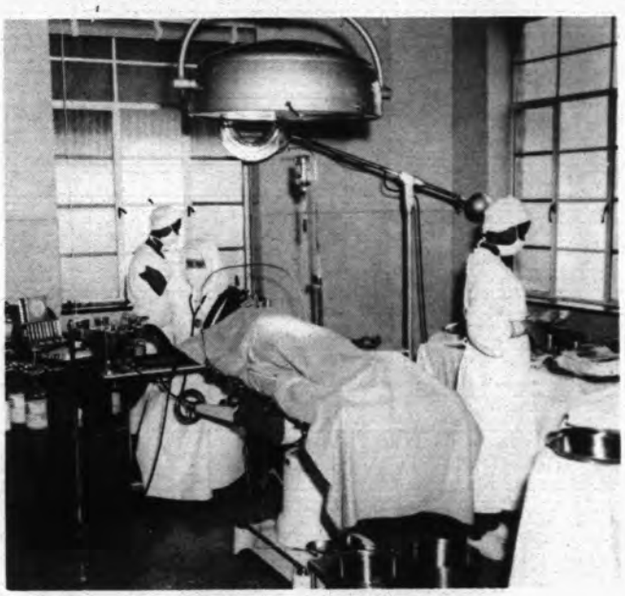
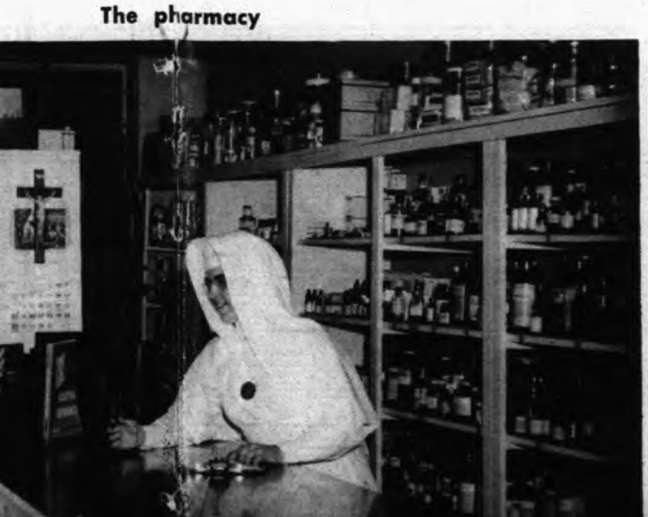
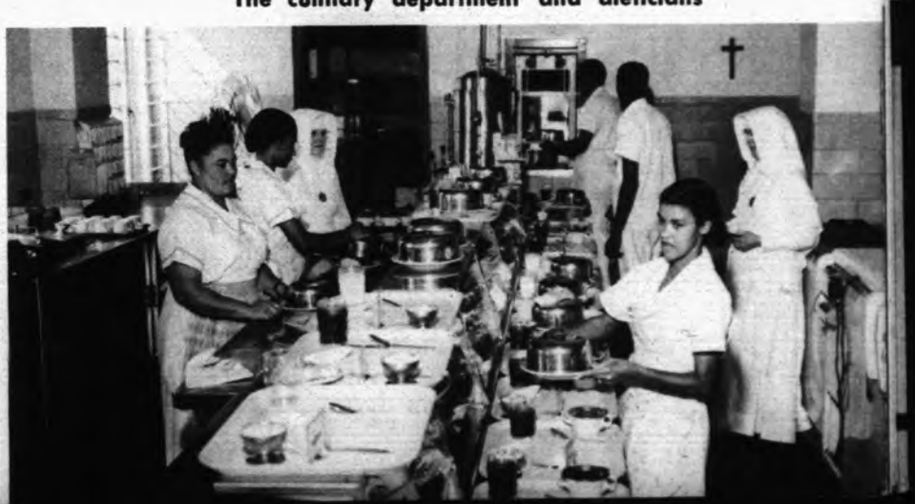


Modern operating room

The pharmacy



The culinary department and dieticians



INTENTIONAL SECOND EXPOSURE

Exterior view of St. Eli

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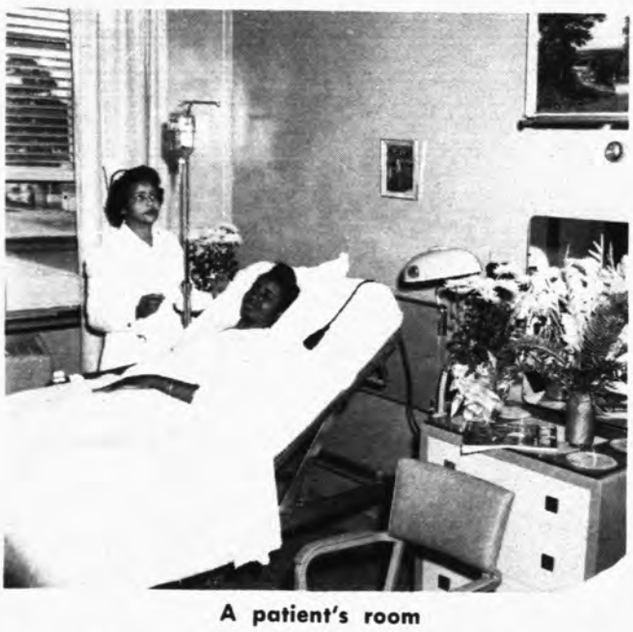

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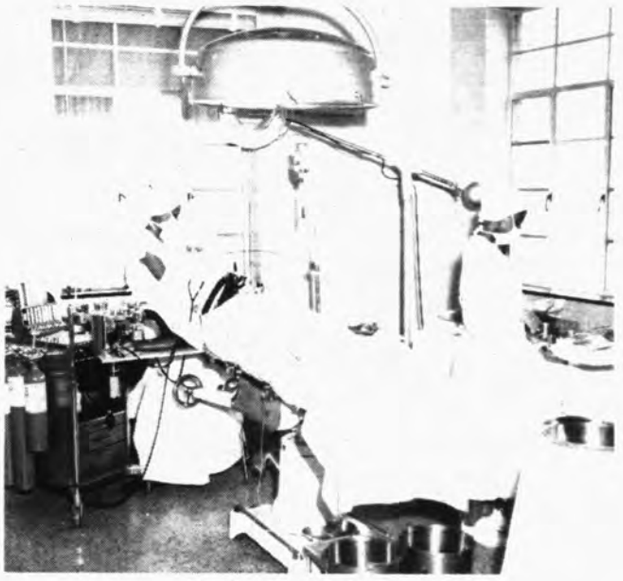

Modern operating room

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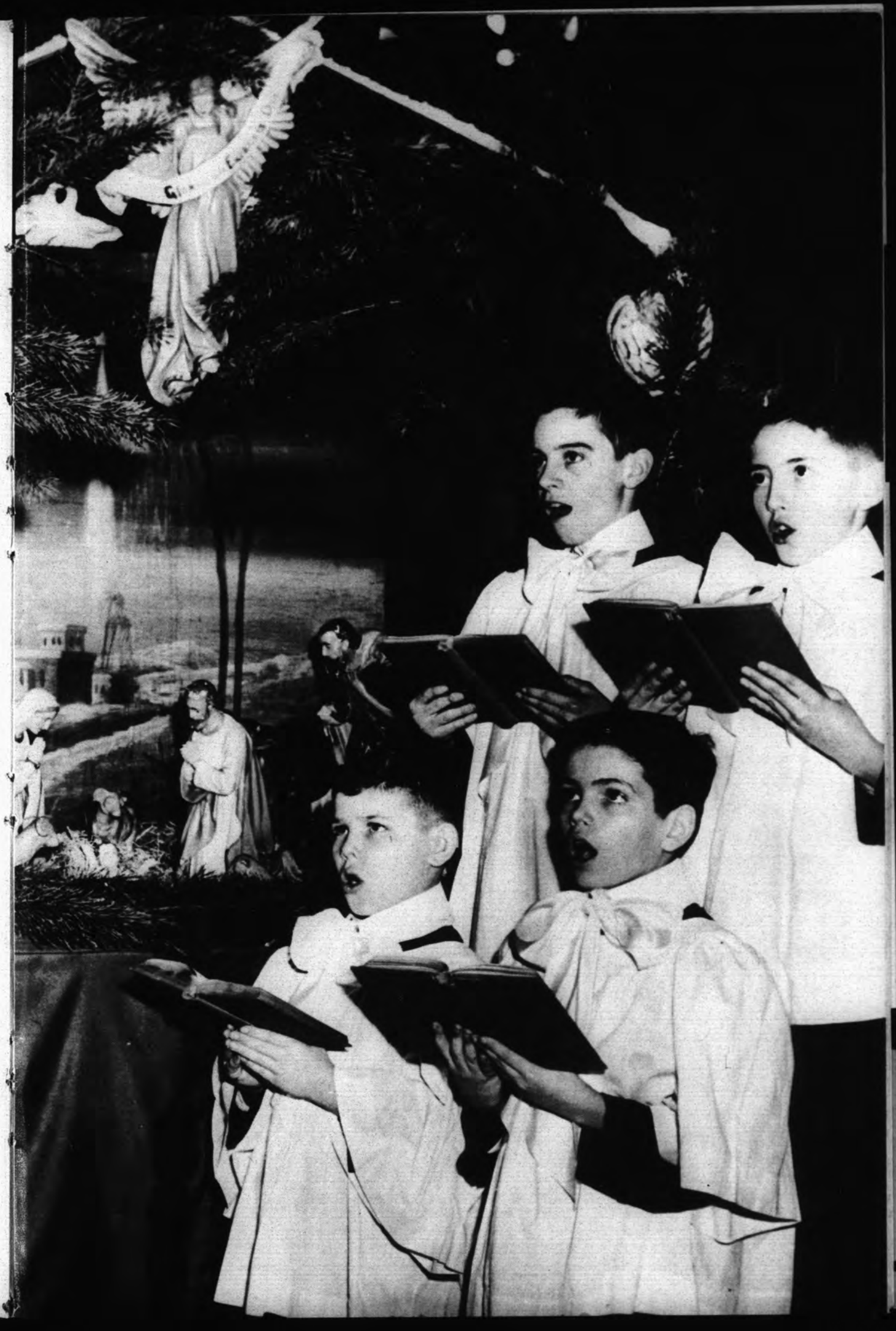
The Story that Never Grows Old

A man and a Maid moved slowly down
The road that led to Bethlehem Town
Where a manger was waiting filled with hay
To cradle God's Son. On that fateful day
The inn was full. In the fields by night
Terrified shepherds beheld a light:
Heard an angel's voice saying: "Fear not, I bring
Tidings of joy, unto you a King
Is born and lies in a manger bed,
In the city of David." The shepherds said
To one another "come let us go
See this thing that has come to pass," and so
They set forth with haste and found the Child,
Knelt and adored Him His Mother smiled
Her thanks for the humble gifts they brought.
Three Wise Men found the King they sought,
Knelt, proffered frankincense, myrrh and gold,
So runs the story that never grows old.
The angel's message is ringing still:
"Peace on earth, among men of good will."



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Christmas Greetings

"On earth, peace to men of good will" is the title of this 15th century nativity scene, the work of Fra Angelico who flourished during the first half of the fifteenth century.

★The Southern Province of St. Augustine's — Divine Word Missionaries

★St. Augustine's Seminary at Bay St. Louis, Miss.

★Marygrove Seminary at Arlington, California

★The staff of ST. AUGUSTINE'S CATHOLIC MESSENGER

join in wishing their many benefactors, friends and subscribers a holy and happy Christmas replete with the choicest blessings of the Christ Child. . . and a New Year of graces.

VERY REV. ROBERT E. PUNG, S.V.D., *Provincial and Editor*
VERY REV. WILLIAM ADAMS, S.V.D., *Rector—St. Augustine's*
VERY REV. CHRISTIAN L. BAKER, S.V.D., *Rector—Marygrove*

SEMINARY NEWS

At "St. Augustine's" — Bay St. Louis, Mississippi

Mission Departure: It was a most inspiring ceremony at which the young missionary, Father Raymond Guidry, S.V.D., received his missionary cross —the symbol of his dedication to a life of toil and sacrifice. A thought-provoking sermon was preached by the Rev. John Mercier, assistant pastor at the local church of Our Lady of the Gulf. The solemn mission departure ceremony was held in the main chapel of the seminary. Subsequent to the presentation of the mission cross and the singing of the "Ave Maris Stella" many lay guests gathered in the seminary parlors for a civic reception in honor of the departing missioner. Father Guidry has already departed for Accra, Ghana, where he will work in the diocese of Bishop Joseph O. Bowers, S.V.D., D.D., J.C.L., another alumnus of St. Augustine's.

Father Raymond Guidry, S.V.D., visits with friends and relatives after the departure ceremonies.

Father Provincial Pung after the Investiture and Profession ceremonies on November 1. (l to r) Brother Herman Joseph, Brother Ambrose, Father Provincial, Brother Raymond and Brother Philip.

With Our Brothers: On All Saints Day Charles Gaillard was admitted to the Novitiate of the Brothers and given the name Brother Herman Joseph; Francis Rubit was admitted also and received the name Brother Philip. Prior to their Investiture, they participated in a spiritual retreat of eight days conducted by Father Norbert Schuler, S.V.D.

On the same day Father Provincial Pung announced the transfer of Brother Alphonse to our newly established Marygrove Seminary in Arlington,

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Brother Peter Boyer, S.V.D., is shown amid his blossoms. Brother Peter with Father Christian Baker, S.V.D. has worked in the horticulture department at the Seminary for a number of years. His work with camellias and azaleas is known along the Gulf Coast. Under Father Baker's tutelage, he has made many grafts and furthered the Gardens at St. Augustine's. During the winter and spring months the camellia and azalea gardens are patronized by Gulf Coast garden clubs and by many individuals.

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Petersburg—Sts. Peter and Paul — Frater Edwin Geers, S.V.D.

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Bertrandville — All Saints — Joseph Condall.

Church Point—Mother of Mercy—Joseph Judge.

Convent — St. Michael — Frater Floyd Banks.

Donaldsonville — St. Catherine of Sienna—Arthur Colwart.

Eunice—St. Mathilda—Frater Raymond Caesar, S.V.D., Joseph Mason and Jude Mason.

Lacombe — Sacred Heart — Alcide Gardette.

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LaPlace—Our Lady of Grace—Melvin Parquet and Henry Wolfe.

Marksville — Holy Ghost — Terrel Francisco.

Mamou — St. Mathilda — Joseph Coutte.

Napoleonville — St. Benedict the Moor—John Cola and Tyrone Hall.

Natchitoches—St. Anthony—Frater Joseph Simon, S.V.D.

New Iberia—St. Edward—Francis Dixon.

New Orleans—All Saints—Harold Isaac; Corpus Christi—Rev. Frater William Oliver, S.V.D.; St. Francis de Sales — Frater Reynold Schnyder, S.V.D.; St. Katherine—Frater Overton Jones, S.V.D. and Frater Raymond Jones; St. Monica—William Judge, Walton Malveau, and Allison Sabine; St. Peter Claver—George Howard; St. Stephen—Frater Marion Brignac.

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(*Continued on Page* 315)

An invitation to

Join Our MONTHLY NOVENA

in honor of

ST. MONICA

***For the conversion of loved ones**
***For those away from the Sacraments**
***For special intentions**

ST. MONICA
MOTHER of ST. AUGUSTINE

Saint of North Africa, mother of St. Augustine, who is the special patron of the Divine Word Missionaries in the Southland Missions, we honor St. Monica in a special way.

For nearly 20 years Monica prayed for the conversion of her pagan husband, and had the joy of seeing him baptized before his death.

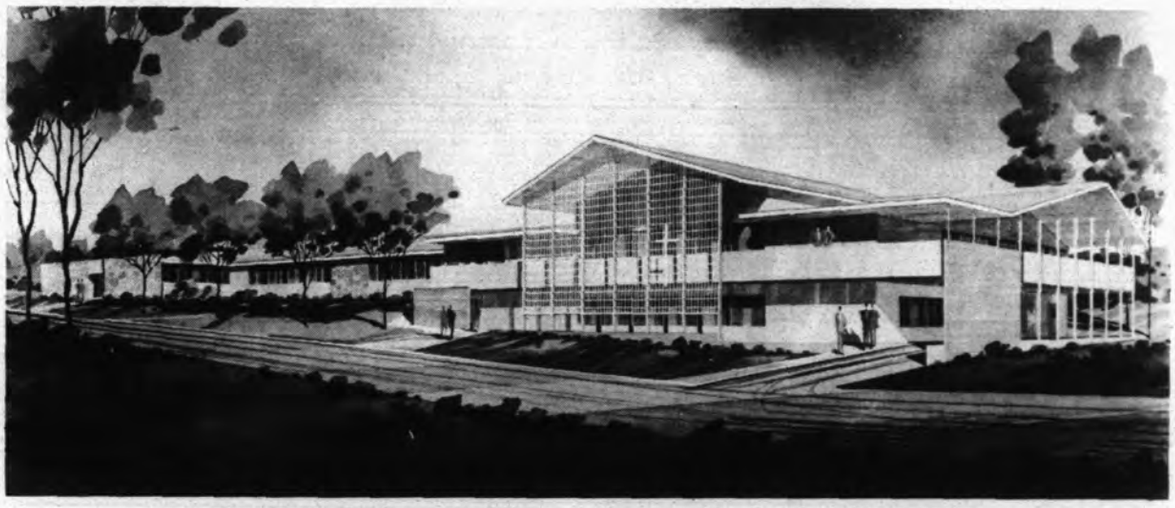
For 20 more years she prayed for the conversion of her son, Augustine, who had strayed into heresy. Again she had the joy of seeing him return to the Faith.

St. Monica is loved and venerated by all Christian mothers who have husbands, sons and loved ones outside the Fold and away from the Sacraments. Surely she will hear our pleas in behalf of your dear ones.

Novena of Masses to be offered
January 12-20

Dear Fa er Pung,
Please i ude the following petitions in your Novena of Masses in honor of St. Mon a: .....
..... For the work of your Fathers in the HOME ISSIONS of the SOUTH, I wish to send you my alms of $ .....
made in nor of St. Monica.
Name .....
Address .....
City ..... Zone ..... State .....
(A shor iography of St. Monica and a suggested Novena prayer will be sent you
Please m your petitions to: Father Pung, S.V.D., Divine Word Missionaries
Bay Saint Louis, Mississippi

At "Marygrove" — Arlington, California



The New Students' Building — Construction begins this month

(Marygrove is the newest of the Divine Word Seminaries. Located at Arlington, near Riverside, in California, it opened its doors last September to admit the first students.)

Our first year at our first seminary in the West opened with 10 students. Eight of these boys are from nearby places, within a radius of about twenty miles, while the other two are from Albuquerque, New Mexico. To be sure, it is a modest beginning; but the important thing is that *we have begun.* We look forward to the day when, please God, a goodly number of these boys will go forth into the world as well-trained priests and zealous missionaries of the Divine Word.

Father Richard Graham, S.V.D., our vocational director, gave the new students their retreat, September 19-22. For most of them, it was their first experience of its kind.

The sounds which come from the Students' Building each school day is proof enough that the business of learning Latin, studying science, history and the rest have begun in earnest.

Some important items such as school desks and lockers, which were miss-

New Guinea's rugged and mountainous terrain make allowances for only planes and jeeps. — Fathers Steffen and Liebert receive a warm send-off by Fathers Rector Baker and Prefect Heffner as they leave to catch their boat.

Marygrove's first students smile their approval as they are photographed with Father Provincial Robert Pung, S.V.D. (center), Father Rector Christian Baker, S.V.D. (left) and Father George Heffner, S.V.D., Prefect.

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ST. MONICA
MOTHER of ST. AUGUSTINE

Saint of North Africa, mother of St. Augustine, who is the special patron of the Divine Word Missionaries in the Southland Missions, we honor St. Monica in a special way.

For nearly 20 years Monica prayed for the conversion of her pagan husband, and had the joy of seeing him baptized before his death.

For 20 more years she prayed for the conversion of her son, Augustine, who had strayed into heresy. Again she had the joy of seeing him return to the Faith.

St. Monica is loved and venerated by all Christian mothers who have husbands, sons and loved ones outside the Fold and away from the Sacraments. Surely she will hear our pleas in behalf of your dear ones.

Novena of Masses to be offered
January 12-20

Dear Father Pung,
Please include the following petitions in your Novena of Masses in honor of St. Monica: .....

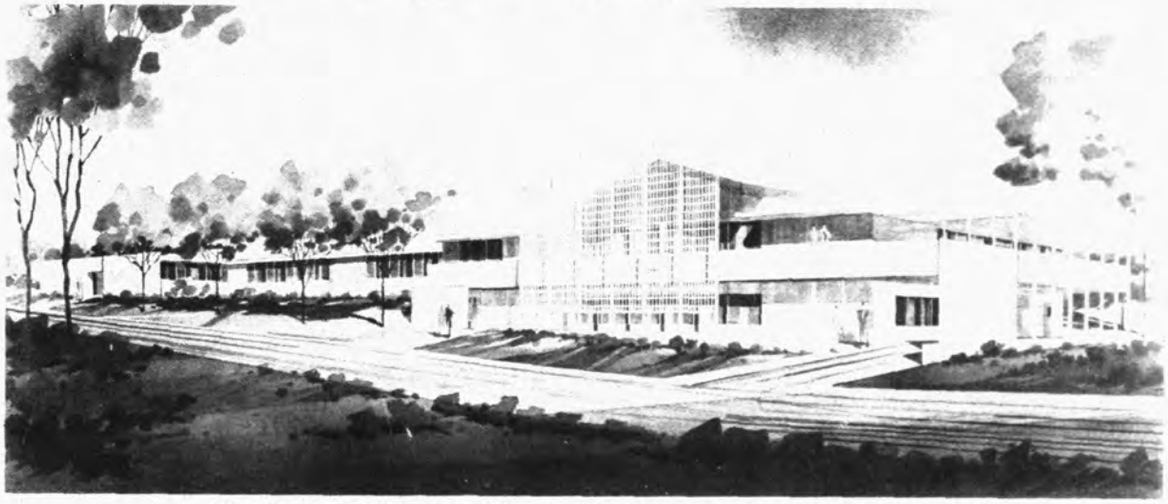
..... For the work of your Fathers in the HOME MISSIONS of the SOUTH, I wish to send you my alms of $. made in honor of St. Monica.

Name .....
Address .....
City ..... Zone State .....

(A short biography of St. Monica and a suggested Novena prayer will be sent you.)

Please mail your petitions to: Father Pung, S.V.D., Divine Word Missionaries
Bay Saint Louis, Mississippi

At "Marygrove" — Arlington, California



The New Students' Building — Construction begins this month

(Marygrove is the newest of the Divine Word Seminaries. Located at Arlington, near Riverside, in California, it opened its doors last September to admit the first students.)

Our first year at our first seminary in the West opened with 10 students. Eight of these boys are from nearby places, within a radius of about twenty miles, while the other two are from Albuquerque, New Mexico. To be sure, it is a modest beginning; but the important thing is that *we have begun.* We look forward to the day when, please God, a goodly number of these boys will go forth into the world as well-trained priests and zealous missionaries of the Divine Word.

Father Richard Graham, S.V.D., our vocational director, gave the new students their retreat, September 19-22. For most of them, it was their first experience of its kind.

The sounds which come from the Students' Building each school day is proof enough that the business of learning Latin, studying science, history and the rest have begun in earnest.

Some important items such as school desks and lockers, which were miss-

New Guinea's rugged and mountainous terrain make allowances for only planes and jeeps. — Fathers Steffen and Liebert receive a warm send-off by Fathers Rector Baker and Prefect Heffner as they leave to catch their boat.

Marygrove's first students smile their approval as they are photographed with Father Provincial Robert Pung, S.V.D. (center), Father Rector Christian Baker, S.V.D. (left) and Father George Heffner, S.V.D., Prefect.

Father Rector Baker explains to Father Heffner and visiting Missionary how new building will be constructed on newly cleared site.

ing, have finally arrived. Both teachers and students were good sports about it and made do with what they had. Every beginning is difficult, and this one was no exception. In fact, experience seems to show that these difficulties and sacrifices in the beginning are an important factor for the future success of any new enterprise.

In preparation for the new and permanent building for the students (they are now occupying temporary quarters), some seventy eucalyptus trees were felled. With a borrowed bulldozer, a couple of chain saws and axes, plus some good hard work, the job was completed in good time.

Barely finished, four young missionaries from our Divine Word Seminary at Techny, Ill., stopped by for a visit and look-see before departing for the Orient and South Pacific. Fathers Bernard Donaghey, S.V.D., and Raymond Quetchenbach were bound for the Philippines, while Fathers William Liebert, S.V.D., and Arnold Steffen, S.V.D., were on their way to New Guinea. (Father Liebert will work among the lepers of New Guinea and received special training for this work last summer at the U. S. Public Health Service Hospital at Carville, Louisiana.) Fathers Graham and Howard took the visiting missionaries and students to the colorful old Mission of San Juan Capistrano. In the beautiful chapel, we prayed for these new missionaries and rededicated ourselves to the mission cause.

ROSARIES RECHAINED

Rosaries rechained in nickel silver

$1.00

Rosaries rechained in sterling silver

$1.50

New cross or center piece EXTRA

•

Rosaries made from any beads you send at the same price as for rechaining.

ST. PETER CLAVER ROSARY DEPT.
ST. AUGUSTINE'S SEMINARY
BAY ST. LOUIS, MISSISSIPPI

IN MEMORIAM

The Most Rev. Ignace Ramarosandratana, D.D., first Bishop of Miarinarivo, Madagascar, Africa, died in September, 1957. Born in 1893, he was ordained priest in 1925. He was consecrated Bishop by Pope Pius XII in St. Peter's Basilica, Rome, on the Feast of Christ the King in 1939, along with eleven other priests of various countries and nationalities.

A zealous missionary, Monsignor Ignace underwent great sacrifices to visit his flock everywhere. He introduced teaching Brothers and Sisters into his Diocese and built a minor seminary with funds solicited principally from abroad, since the Diocese is very poor. He was noted as a gifted sacred orator. The Diocese of Miarinarivo has a Catholic population of 36,000. Madagascar is a French possession. The death of Bishop Ignace reduces the number of Negro Bishops in the world to 23. R. I. P.

Ninety-two At Seminary

(*Continued from Page* 311)

Schenectady — St. Paul the Apostle

NORTH CAROLINA:

Wilmington—St. Thomas the Apostle
—Frater George Artis, S.V.D.
—Frater Gerald Garry, S.V.D.

OHIO:

Elyria—St. Mary—Frater Donald Bates, S.V.D.

OKLAHOMA:

Oklahoma City — Bl. Martin de Porres—Frater Charles Burns, S.V.D.

PENNSYLVANIA:

Coaldale—Sts. Cyril and Methodius —Frater Francis Shigo, S.V.D.

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SOUTH CAROLINA:

Columbia — Our Lady of the Rosary—Thomas Woodson.

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PANAMA CANAL ZONE:

Panaiso — St. Joseph — Frater Ramon Joseph, S.V.D.

REPUBLIC OF PANAMA:

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BRITISH HONDURAS:

Belize — Holy Redeemer — Frater Hartfield Myvett, S.V.D. and José Perdomo.

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CORNER

Dear Boys and Girls:

Many years ago, one cold winter night, a Little Child was born. His mother wrapped Him in swaddling clothes and laid Him in a manger where she and her husband were forced to seek shelter because the inn of the little town was full, and they could not find room to stay. Because of that Little Child, the mind and heart of the whole wide world has been changed. Because of that Little Child men and women, boys and girls, have given up their homes, families, friends and country to bring knowledge of Him to other men and women, boys and girls. Because of the love of that Little Child, people all over the world have shown love for one another. It is because of that Little Child that we today can ask blessings down on each other by calling out: MERRY CHRISTMAS. We could very well change this to MERRY CHRIST-GIFT. For what we really mean to ask: is that we want the best gifts and graces of the Little Child to come down upon each other to make us merry and happy in God.

So, to all my good young friends, I wish, either early or late, a very MERRY CHRISTMAS.

A GRAND FINALE: THE PEN-AND-INK CONTEST

The final month of this wonderful contest has arrived. As the six winners were picked, I thought back on all the fine drawings that I had received during the course of the past twelve months. I sincerely hope that you youngsters with drawing talent get the opportunity and take the trouble to develop it. It may be your life work later on. The three final winners in Group A follow:

Scholastic Boy
drawn by
Joyce Pratico, 12
Fort Lee, New Jersey

Mickey, the Angel
drawn by Florence Schumann, 14
Cascade, Iowa

Christmas Snowman
drawn by Carolyn Frimel, 12
Cleveland, Ohio

The Junior winners for this final month of the contest are:

The Holy Sacrifice
drawn by Daniel Kempker, 10
Etterville, Missouri

This brings to a close the Pen-and-Ink Contest. I also heard from Monica Marko, age 10½, of Elgin, Ill.; Janet Abramoski, 10, of Long Island, N. Y.; Lawrence Abramoski, 8, of Long Island, N. Y.; Kathleen Foley, 9, of Smithtown, N. Y.; Nancy Schueller, 7, of Edgar, Wisconsin; Prudence White, 10, of Yazoo City, Miss.; Michael Koch, 8, Midland, Texas; Terrence Geiger of Seattle, Wash.; Vicki Kamadulski, 9, of St. Louis, Mo.; Judy Edgington, 10, of Charleston, S. C.; Maureen Morgan, 10½, of Long Island, N. Y.; Carlene Jackson, 11, of Dearborn, Mich.; Judith Kempker, 11 of Etterville, Mo.; James Durbin, 10, of Patton, Penna.; JoAnn Jackson, 10, of Dearborn, Mich.; and Mike Kamadulski, 3½ *years old*, of St. Louis, Mo.; the *youngest reader* ever to send in a drawing during this past contest.

St. Francis, the Friend of Animals
drawn by Sylvia Kurcz, 10
Chicago, Ill.

Santa Maria
drawn by John Parlee, 11
Brewer, Maine

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INTENTIONAL SECOND EXPOSURE

BOYS' and GIRLS' CORNER

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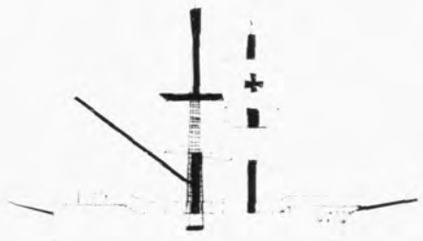

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1. Each Autobiography must be written by the boy or girl who sends it in, and must be true to life.
2. The Autobiography may be short or long, but not over 500 words.
3. Each one who sends in an Autobiography must sign his name, address, age, name of school attended, and grade.

So, get busy and start writing your AUTOBIOGRAPHY right now! Who will be the first!

A. CORNE'S MAIL BOX

Dear A. Corne,

I am getting your magazine, and I like it very much, and want to join your CHILDREN'S CORNER, but I'm not much of an artist so do not expect to win. I can't seem to think of anything more to say, so goodbye for now. I am 8 years.

Michael Todd
Midland, Texas

Greetings, Michael! I'm glad that you like the MESSENGER. Even if you don't think that you're an artist, you can join the big new AUTOBIOGRAPHY CONTEST, and write about your life. That should give you a good chance to win. God bless you.

Dear A. Corne,

My name is Judy Edgington. Age is 10 years old. I like horses. I say a prayer every night that I could have a horse. I draw them as a hobby. I liked the contest. Hope I can win. God bless you.

Judy Edgington
Charleston, S. C.

I like horses, too, Judy, so I hope someday that you get your horse. If you didn't win in the drawing contest, try the writing of your AUTOBIOGRAPHY, and send it in. I'll be waiting to hear from you.

Dear A. Corne,

I just started reading the MESSENGER two months ago. I would like to enter my picture in the contest. I was eight when I painted it. I am nine now. I have been out of school for a week. My writing is so sloppy, I'm so mad. Your friend,

Kathleen Foley,
Smithtown, N. Y.

Kathleen, if you're nine now and can paint so well, you should be doing a wonderful job when you get older. Keep it up. Reading the MESSENGER, too, so you can know what is going on in the CORNER.

Dear A. Corne,

I hope you are pleased with my picture. I think it is quite good. I hope to make nicer pictures in the future. The contests are so nice. I like them very much. Sincerely yours,

Janet A. G. Abramoski,
Commack, N. Y.

Yes, Janet, the pictures are quite good. Keep up the practice of your drawing talent. You can have lots of fun from it. Don't forget to read all about the big new Contest.

FILL 'ER UP!

Here is the completion of the poem printed in the October Messenger:

OUR SINS

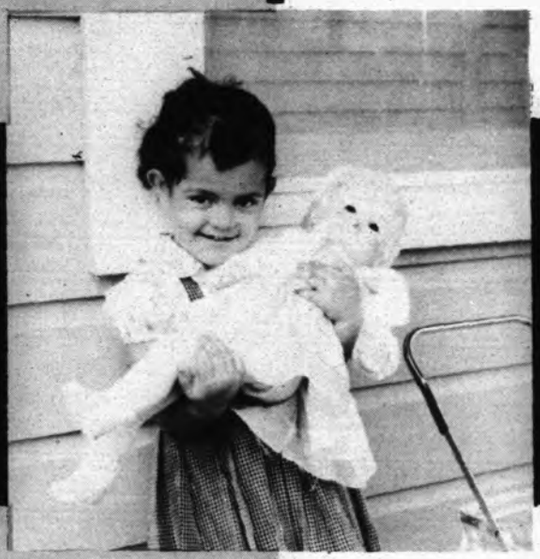
Our sins a heavy cross have made
For Jesus Christ to BEAR,
And too, a crown of sharpest thorns
Which He was made to WEAR.
He was stripped of His garments white
By persons He had MADE;
They also pierced His sacred side
With a sharp and silvery BLADE.
He died at three that afternoon
While Mary watch did KEEP;
And when they laid Him in her arms
She continued the more to WEEP.

If you got all the capitalized words right by yourself, you have a good ear for poetry.

I really hope all of you will have a VERY BLESSED CHRISTMAS! And during the Christmas holidays when you go to visit the Crib in church, ask the Baby Jesus to bring more and more souls to God, especially in the Southern missions. And say a prayer for me, too. May God bless and keep all of you.

A. CORNE
Divine Word Seminary
Bay Saint Louis, Mississippi

... remember the HOME and FOREIGN MISSIONS



by enrolling in...

The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year. Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ **Zone**_____ **State**_____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT and MAIL

To
St. Augustine's
MESSENGER
Bay St. Louis
Mississippi

INTENTIONAL SECOND EXPOSURE

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Help Complete a Burse

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd Last Month	Total	Amt. Needed
Our Lady of Sorrows	$ 5.00	$4,827.74	$ 172.26
Blessed Martin de Porres No. 6	27.00	3,158.66	1,841.34
St. Joseph	———	2,766.50	2,233.50
St. Jude	6.00	1,781.50	3,218.50
Little Flower	———	1,293.25	3,706.75
Holy Ghost	———	1,081.70	3,918.30
St. Matthias	———	866.50	4,133.50
Our Lady of Fatima	———	595.00	4,405.00
St. Elizabeth	———	583.00	4,417.00
St. Madeline Sophie Barat	———	464.50	4,535.50
St. Martha	1.00	356.00	4,644.00

At "Marygrove" — Arlington, California

Little Flower No. 2	———	$2,629.00	$2,371.00
Sacred Heart	———	818.00	4,182.00
St. Anthony	$ 20.00	127.00	4,873.00
St. Joseph	50.00	100.50	4,899.50
Holy Spirit	———	17.25	4,982.75
Blessed Martin	———	5.00	4,995.00
Our Lady of Fatima	———	4.00	4,996.00
St. Jude	83.00	87.00	4,913.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of $ ..... towards the completion of your ..... burse for your seminary in .....

Name .....

Address .....

City ..... Zone ..... State .....

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi